





# THE PSALMS.

## RIVINGTONS

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# THE PSALMS

Translated from the Hebrew

*WITH NOTES CHIEFLY EXEGETICAL.*

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## Preface.

THE present work has grown out of a much smaller one, printed eight years ago at Bishop's College, Calcutta.

The Translation then adopted has not undergone any material alteration, but the Notes have been greatly enlarged both in number and bulk, and enter into far more detailed investigation than suited the design of the earlier Work.

At the suggestion of several friends,—diligent students of Holy Scripture, though not learned in Hebrew,—the text-references have been (as a rule) conformed to the numbering given in our English Bibles.

W. K.

GREAT LEIGHS RECTORY,

*December 13, 1870.*





## Contents.

	PAGE
BOOK I.—(Pss. I-XLI)	1-136
BOOK II.—(Pss. XLII-LXXII) .	137-231
BOOK III.—(Pss. LXXIII-LXXXIX)	232-295
BOOK IV.—(Pss. XC-CVI)	296-349
BOOK V.—(Pss. CVII-CL)	350-460
APPENDIX—	
I. Additional Notes on certain Passages .	461
II. On <i>Selah</i> and other untranslated terms .	464
III. On the conception of the word <i>Nefesh</i> .	465
IV. On the Imprecatory (or Commminatory) Psalms .	467

Ἐνταῦθα ἔνι θεολογία τελεία.

ST. BASIL.

# The first Book.

## INTRODUCTION.

1. THE First Book of the Psalms ends with Psalm xli (see the note on xli. 13); but there is no title prefixed to it (as there is to the other four) in the Hebrew. This may have arisen from the fact that the first Psalm belongs not so much to the First Book itself, as to the whole Psalter. Yet it could not stand apart, as a mere introduction; for it is closely connected with the second Psalm, as the second is with those that follow.

2. Only four of the forty-one psalms in Book I are without the title "*le-David*," viz., i, ii, x, and xxxiii. Of these, x clearly forms a pair with ix, and xxxiii is intimately related to xxxii; so that the Davidic authorship may be easily inferred. The absence of titles from the two first Psalms serves to mark more emphatically their *objective* character. In the one *the* LAW, in the other God's *decree concerning* CHRIST, is set forth for our acceptance. Into these David's personality does not enter. It was not to *him* that the words were said, "Thou art my Son." Yet that David *wrote* the Psalm, might be safely concluded from the references made to it in iii and iv; and in Acts iv. 25 it is expressly asserted:—"Who by the mouth of Thy servant David didst say, Why did the heathen rage?"

3. The body of the Psalms in Book I (iii-xli), are full of expressions which require us to bear perpetually in mind how complicated a position David's was in the later part of his reign.

The following elements must enter into our view of it :—

(a) Up to about the fiftieth year of his life, David had lived in all good conscience toward God, and for many long years had exercised very wonderful patience and self-restraint towards one who persecuted him with deadly hatred. He could therefore plead the “cleanness of his hands in God’s sight,” and could call on the righteous Judge to defend his cause against all who (like Shimei, 2 Sam. xvi. 7, 8) challenged his integrity.

(b) Then came that strange fall in the hour of his prosperity (Ps. xxx. 6, 7), which changed the colour of his remaining years. From the time of Nathan’s denunciation of his guilt and declaration of forgiveness, David’s spiritual life combined the lowliest contrition of heart with the tenderest gratitude to his gracious Benefactor.

(c) But he has still to bear heart-rending sorrows; not the least of which was, that ungodly men looked on his calamities as proofs of his being a cast-away, “a marred vessel” (xxxii. 12), when in truth he was living in the exercise of heart-purifying faith, nearer to God now in his penitence than in his previous state of unbroken integrity.

(d) In this picture of David,—absolved and at peace with God, nay, rejoicing in Him as an accepted “righteous” man (xxxii. 1, 2, 7, 11), yet sentenced to bear about with him heavy chastisements of his sin—men might see verified in outward fact that great name of the Lord, “a merciful and gracious God, long-suffering, abundant in goodness and truth, keeping mercy for thousands, *forgiving iniquity, transgression, and sin, and that will by no means clear (the guilty)*” (Exod. xxxiv. 6, 7).

(e) But more :—David, meekly abasing himself before God, and patiently submitting to cruel injustice from man, “because it was God’s doing” (xxxix. 9), supplied a *typical* basis for the portrait of the Holy Sufferer, who came to

supply the one sacrifice for sin; who "committed His spirit into God's hand" (xxx. 5), and "delighted to do God's will" (xl. 8), even when that will demanded of Him that, taking on Him the burden of human iniquity, He should find "innumerable evils compassing Him" and depressing Him into "the horrible pit" of intensest mental agony. And, as it had been with sanctified David, so in an infinitely higher degree should it be with the righteous and holy Son of David. "As for me, Thou upholdest me in mine integrity, and settest me before Thy face for ever" (xli. 12).

*Obs.* In one Psalm (xxii), the agonizing sufferings of the Holy One are set forth in language which far transcends any that could have possibly been used by David about himself, or even about (what some have suggested) an "Ideal Righteous Man."

It may be noticed that, as Isaiah liii is the middle chapter of the second portion of Isaiah, so Ps. xxii occupies the centre of the body of the Psalms (iii-xli) of the First Book.

## PSALM I.<sup>A</sup> §

<sup>A</sup> *The present and everlasting contrast between the righteous and the wicked.*

§ The first and second Psalms weld the Law and the Psalter together. Ps. I looks back to the general revelation of God's will in the Law; Ps. II looks on to the special manifestation of God's will (*chog*, v. 7) in the kingdom of His Son, which is the grand subject of the Psalter. Each speaks of the blessedness of accepting, the wretchedness of rejecting, the revealed will of God.

Thus the two psalms bind the Mosaic and the Davidic covenants in close continuity. Sinai and Sion are but different exhibitions of the same essential Will. The word uttered amidst the thunders of Sinai conducts the righteous to true and abiding happiness; the decree, that made Sion the "joy of the whole earth," is full of terror to the ungodly. The law given on Mount Sinai was the very heart of the Ark of Testimony; and the temple on Mount Sion depended for its glory on the presence of Him who made that Ark His throne.

He who loved God's law would rejoice in the establishment of His kingdom. None would rebel against the "Lord's Anointed," who had not already gone astray from His revealed Will.

1 **O**H happy<sup>1</sup> the man  
 That has not walked in the counsel<sup>2</sup> of the  
 wicked<sup>3</sup>,  
 And has not stood in the way of sinners<sup>4</sup>,  
 And has not sate in the seat<sup>5</sup> of scorners<sup>6</sup>.

*Obs. 1.* The connection of the two Psalms was recognised of old: (a) by the Jewish tradition which said that the first Psalm begins and ends with "Oh happy" (i. 1, ii. 12); (b) by the reading *ὁν τῶ πρώτῳ ψαλμῷ*, which is found in some mss. in Acts xiii. 33. (In four mss. of Kennicott, and three of De Rossi, the two psalms are joined together.)

*Obs. 2.* Compare also the "meditate" of i. 2 and ii. 1, and the "way . . . perishing" of i. 6 and ii. 12.

**ST** In combination with Psalm I, study especially the following passages:—Numb. xvi. 1-33; Josh. i. 1-9; Jer. xvii. 5-14.

<sup>1</sup> *Ashrey*.—Almost the last utterance of Moses (Deut. xxxiii. 29) was, "Happy art thou, Israel." That was the *purpose* of the Law; to make men happy. The Psalter links itself on to the Law by that word, as also does the Gospel; for our Lord, in proclaiming the rules of His kingdom, began with "Happy are . . ." St. Matt. v.

<sup>2</sup> Has not adopted their suggestions, followed their line of policy, gone off into their views or ways of thinking. See 2 Chr. xxii. 5, the only other place where the exact phrase occurs; though nearly the same is found in Ps. lxxxi. 12 (13); Mic. vi. 16; Jer. vii. 24.

*Obs. Etsah* is used of Ahithophel's policy in 2 Sam. xv. 31, 34; xvi. 23; xvii. 14, 23.

<sup>3</sup> *Reshaim*—the opposite of "righteous," v. 6. See Gen. xvii. 23, 25; Exod. xxiii. 7; Ps. xlv. 7. Originally the word seems to denote the *restless* character of men who are guided by self-will. (See Isai. lvii. 20; Job iii. 17.) LXX. *ἀσεβῶν*; E.V. *ungodly*;—which are *substantially* correct; for the man of lawless impulses must really have cast aside the fear of God. See Job xxi. 15, 16, xxii. 18; (where the same phrase occurs.)

<sup>4</sup> *Chattāim*—open and avowed offenders, habitual transgressors—Gen. xiii. 13; Numb. xvi. 38 (xvii. 3, *Heb.*). Cp. on v. 5.

*Standing* implies that he has taken up his position among them. His associations are fixed.

<sup>5</sup> *Moshav*.—The Greek versions have *καθέδρα*, "chair" or "bench"; used in cvii. 32 of a seat of official dignity.

<sup>6</sup> *Letsim*—men who deride the thought of religious obligation—Prov. xxi. 24. "Haughty, arrogant man! *Scorner* is his name." Cp. Jer. xv. 17. *Aq.* *χλευαστῶν*.

- 2 But in the law of the LORD is his delight<sup>7</sup>,  
 And in His law will he meditate day and night<sup>8</sup>.  
 3 And he shall be as a tree planted<sup>9</sup> by streams of  
 water<sup>10</sup>,  
 Which will yield its fruit in its season,  
 And whose leaf shall not wither :—  
 And in all that he does he shall prosper<sup>11</sup>.

The *first* step was to accept the views—the clever, seeming-wise, views—of men who *in heart* were ungodly. In the second stage, the man is no longer swayed from without; he *acts habitually* on wrong principles. Then, *at last*, he becomes a leader, an authority, a propagandist of impiety.

<sup>7</sup> His heart's *affections* rest in it; His *will* (LXX. θέλημα) wholly coincides with it. Cp. Rom. vii. 22, συνήδομαι τῷ νόμῳ; Ps. xl. 8 (9); xix. 8, 10.

The Law supplies *him* with "counsel," cxix. 24. Cp. lxxiii. 24.

*Obs.* LOVE to God is the foundation of the righteousness here set before us.

<sup>8</sup> According to the command given to Joshua (Josh. i. 8);—a sufficient proof that the "meditation" belongs to the heart and conscience rather than to the intellect. LXX. μελετήσῃ.

"The Law of God is his delight;—

*That cloud by day, that fire by night,*

Shall be his comfort in distress,

And guide him through life's wilderness."—J. MONTGOMERY.

*Obs.* The first Psalm recalls to our minds him who gave Israel its inheritance in Canaan. The second Psalm sets before us the greater Joshua, who should extend the Church to the "utmost parts of the earth."

<sup>9</sup> *Shathul*—properly used of a *transplanted* tree; and so *Ag. μεταρραφενεμένον*. He is not left to the efforts of nature, but taken beneath the gardener's care, and placed in a favourable soil. Cp. xcii. 13; Jer. xvii. 8; and observe in Jer. xvii. 6 the antithesis, "the desert heath," (LXX. ἀγριομυρική.)

<sup>10</sup> *Palgey*—branch-canals drawn from a river for irrigation. Cp. xlv. 4; Ezek. xxxi. 4.

What river but "the river of the water of life,"—the Spirit of God?—Rev. xxii. 2.

<sup>11</sup> Another reference to Josh. i. 8; but also cp. Gen. xxxix. 23.

- 4 Not so are the wicked,  
 But like chaff which the wind scatters<sup>12</sup>.  
 5 Therefore<sup>13</sup> the wicked shall not stand up<sup>14</sup> in the  
 judgment<sup>15</sup>,  
 Nor sinners in the congregation<sup>16</sup> of the righteous ;  
 6 For the LORD knows<sup>17</sup> the way of the righteous,  
 But the way of the wicked shall perish<sup>18</sup>.

<sup>12</sup> The chaff disappears in the winnowing. It has no vitality,—no power of “taking root downward and bearing fruit upward.”

<sup>13</sup> Because thus destitute of spiritual vitality.

<sup>14</sup> But sink down abashed and self-condemned. Cp. xxiv. 3 ; Mal. iii. 2. *All*, indeed, shall *rise* ; but “they who have done evil” only, alas ! “to the resurrection of condemnation” (St. John v. 29). *Corderius* : cadent causa sua.

<sup>15</sup> The Chaldee has, “In the great day.”

<sup>16</sup> *Edah*—used in the book of Numbers seventy-eight times of the “Congregation” of Israel. See especially Numb. xvi, xvii. The Church in the wilderness contains ungodly men ; but on the Day of Doom “sinners shall be consumed out of the earth” (civ. 35), and “the people shall be all righteous” (Isa. lx. 21).

<sup>17</sup> Takes loving note of ; Nahum i. 7. Cp. 2 Tim. ii. 19 ; “The Lord knows them that are His” :—referring to Numb. xvi. 5 ; “In the morning the Lord *will even make known* who are His, and who is holy.” The issue was that “those wicked men” (v. 26) “*perished from amidst the congregation*” (v. 33).

<sup>18</sup> So ends another psalm that begins with *ashrey*, cxii. 10.

This “way that perishes” is the contrast of the “way everlasting” of cxxxix. 24, and of the “everlasting paths” (*nethivoth olam*) of Jer. vi. 16.

*Obs.* This last passage is referred to (Matt. xi. 28-30) by our Lord when He was inviting men to take His “easy yoke” upon them. (Cp. note on ii. 3.)



II.<sup>A</sup>

- 1 **W**HY do the nations<sup>1</sup> make an uproar<sup>2</sup>,  
     And the peoples meditate a vain thing<sup>3</sup>?  
 2 Earth's kings station themselves<sup>4</sup>,  
     And princes have plotted together,  
     Against the LORD and against His Anointed<sup>5</sup>;  
 3 "Let us burst in sunder their bands  
     And hurl away from us their cords<sup>6</sup>."

<sup>A</sup> The contrast, to which we were introduced in the preceding Psalm, is here depicted in its most concentrated form:—*allegiance to, or rebellion against, God and His Son.*

The Psalm is one of the most regular as regards structure,—four stanzas of three verses each.

*Read* Gen. xi. 1-9. Dan. vii. 9-14.

<sup>1</sup> *Goyim* specially designates the nations as *heathen*. Cp. Isai. xlix. 6; Deut. xxxii. 43. The word in the next line, *leümmim*, "*masses of people*," occurs in parallelism with *goyim* in xlv. 2, 14; cv. 44, etc.

<sup>2</sup> *Rageshu*—here only. The Chaldee verb is used in Dan. vi. 6, 11, 15 (7, 12, 16). LXX. *ἐφρούαξαν*. Aq. *ἐθροῦβήθησαν*.

<sup>3</sup> Contrasted with the "meditate" of i. 2. What they are agitating with so much tumult is, to set aside God's declared will and to set up a power independent of Him;—an essentially *vain* project, contradicting the very nature of things, and therefore necessarily doomed to come to nought.

<sup>4</sup> The word used of Goliath taking up his station to defy Israel. 1 Sam. xvii. 16. Cp. xciv. 16.

<sup>5</sup> *Meshecho*—His anointed *King*.—See xviii. 50; xx. 6. Cp. xlv. 7; 1 Sam. ii. 10; xvi. 6; xxiv. 7, 11 (*Heb.*) In Daniel's time the name had become so usual a designation of the future Redeemer that he employed it without the article: "until Messiah Prince" (ix. 25); just as in apostolic writings *Χριστός* occurs without the article.

*Obs.* 1. 2 Sam. xix. 21 (22 *Heb.*) (immediately after Absalom's rebellion), "Abishai said: Shall not Shimei be put to death for this, because he cursed the *Lord's anointed*?"

*Obs.* 2. The two chief titles of the Saviour, "Christ," and "Son of God," are both found in this Psalm;—see St. Matt. xxvi. 63; St. John vi. 69.

<sup>6</sup> They speak of themselves as already bound,—already subjects

- 4 He who sits in Heaven shall laugh,  
The LORD<sup>7</sup> shall deride them.  
5 Then<sup>8</sup> shall He speak to them in His anger,  
And in His wrath confound<sup>9</sup> them;  
6 "And as for me, I have consecrated<sup>10</sup> my King  
"On Zion, my holy mount."

of the Lord and His Anointed. So that they are *insurgents*, shaking off their allegiance. The light and easy yoke of Christ, in which the godly man "finds rest to his soul," is to them an intolerable burden. Compare Jer. v. 5; vi. 16.

As the heathen at large are here viewed as inside the kingdom, it is obvious that the union of Jew and Gentile against the Lord Jesus was only an *initial* fulfilment of this prophetic Psalm; which continues to have its application down to the second coming.

<sup>7</sup> *Alonay*:—the sovereign Judge and Ruler. Human laughter arises from a perception of incongruity. This divine derision is a manifestation of the *infinite disparity between the power of the creature and that of the Creator*.

*Cp.* the solemn irony of Gen. xi. 6: "And now—nothing will be restrained from them which they have imagined to do!"

*Obs.* 1. Dr. T. Jackson has well pointed out that the derision here referred to was, in fact, but a turning of the enemy's scoffs upon themselves. *They* in mockery put a royal robe on Christ, and bowed the knee before Him, and wreathed a crown of thorns round His brows. "He that sate in Heaven" derided them by turning each bitter jest into a glorious reality. By these afflictions He consecrated Jesus to be the Universal King. (*Works*, vol. viii. p. 374.)

*Obs.* 2. The LXX. have here ἐκμνησθήσονται, the word used in St. Luke xxiii. 35, ἐξέμνησθήσονται. (*Cp.* on Ps. xxii. 7.)

<sup>8</sup> *Then*:—while they are advancing to dethrone Him,—while they are glorying in their haughty resolve,—at that very moment. . . *Cp.* Deut. xix. 20 (19 *Heb.*), where a like antithesis is introduced by *az*. *Cp.* also the "*sham*" of Gen. xi. 7.

<sup>9</sup> "Strike terror and dismay into them." (*Yevahel*; reminding us of the *balal* of Gen. xi. 7.)

<sup>10</sup> M. Bertrand (*Les Psaumes*), sacré. *Jer.* ordinavi. Others (including *Symmachus*) anointed. *Cp.* Prov. viii. 23.

- 7 Now will I tell of a decree<sup>11</sup>;  
 The LORD said to me<sup>12</sup>—"My Son art thou,  
 "I, even I, have to-day begotten Thee<sup>13</sup>.
- 8 "Ask of me  
 "And I will give the nations for Thy inheritance,  
 "And the ends of the earth for Thy domain<sup>14</sup>.
- 9 "Thou shalt shiver them with a rod of iron,  
 "And break them in pieces like a potter's vessel."
- 10 And now, O kings, learn discretion;  
 Be instructed, O earth's judges!
- 11 Serve the LORD with fear,  
 And rejoice with trembling;
- 12 Kiss<sup>15</sup> the Son<sup>16</sup>, lest He be angry and you perish  
 on the way<sup>17</sup>:

<sup>11</sup> Definite and unalterable. Cp. the *ὁρισθέντος* of Rom. i. 4;  
 ("authoritatively declared to be the Son of God.")

<sup>12</sup> So at last giving full effect to the promise in 2 Sam. vii. 14.  
 Cp. lxxxix. 26, 27.

<sup>13</sup> Raising Thee from the womb of the Earth, the "First-born  
 from the dead" (Col. i. 18), and bestowing on Thee the incommuni-  
 cable prerogatives of being "Heir of all things." (Hebr. i. 2.)

<sup>14</sup> *Achuzzah*. The word used in Gen. xvii. 8; Deut. xxxii. 49, etc.  
 Here not Canaan, but the whole earth, is assigned to the Promised Seed.

<sup>15</sup> i.e., as a sign of *homage*. See 1 Sam. x. 1. Used of religious  
 homage (cp. *ad-or-o*) in 1 Kgs. xix. 18, Job xxxi. 27, Hos. xiii. 2.

<sup>16</sup> *Bar*; Prov. xxxi. 2. The unusual term befits the unique  
 character of the Sonship.

That the word means "Son" is beyond question. Gesenius, De  
 Wette, Rosenmüller, Mendelssohn, and Fürst, follow Aben-Ezra in  
 so rendering it. Those Jews, who took it otherwise, acted (as  
 Fürst remarks) "from polemical motives."

"*Bar*" is without the article;—"Him who is SON:"—Son, as  
 none other can be; Son of God, and Son of man. Cp. Isai. ix. 6.  
 "To us a Son is given;"—where the meaning is, one who shall be  
 the Son spoken of in vii. 14, 15;—whose name was to be *Immanuel*.

<sup>17</sup> For HE is now among you, who said to Israel, "I will not go

While His wrath blazes but a moment<sup>18</sup>.

Oh happy all that take refuge in Him<sup>19</sup>!

up in the midst of thee, for thou art a stiff-necked people; *lest I consume thee on the way*" (Exod. xxxiii. 3).

<sup>18</sup> Cp. Exod. xxxiii. 5; Isai. xxvi. 20.

<sup>19</sup> *Chosey vo*—who habitually seek and find shelter in Him. This is the primitive meaning of the word *chasah*; as the noun *machaseh* shows. Cp. Deut. xxxii. 37; "The Rock, in which they took refuge." Ruth ii. 12; "Yahveh, Israel's God, *under whose wings thou art come to take refuge*" (or, find shelter).

*Obs.* 1. This King must Himself, then, be divine :—for the Psalms (as all Scripture) represent God alone as the "Refuge" of His people. See xviii. 2; xli. 1, etc. Cp. Jer. xvii. 5.

*Obs.* 2. He does not say, "Happy all who *obey* Him;" but who "*take refuge* in Him;" for faith in "the love of God, which is in Jesus Christ," is the root and principle of all obedience ;—as indeed it is the prime act of obedience (St. John vi. 29). Cp. note <sup>7</sup> on Ps. i. 2.

*Obs.* 3. Accordingly the prophet Jeremiah, when paraphrasing Ps. i. 2, 3, says—"Blessed is the man who trusteth in the Lord" ;—binding Ps. i and ii together ;—throwing, in fact, Ps. ii. 12 into the mould of i. 3.

*Obs.* 4. Frequently the act of "taking refuge" is spoken of, as if it gave an assured *title to protection*. Thus xxxvii. 40, "He will save them because they take refuge in Him." Cp. xvi. 1; xviii. 30; xxxi. 19; xxxvii. 40; lvii. 1; xci. 9, 10. See also on xvii. 7.

### III.<sup>A §</sup>

*A Psalm of David, during his flight from his son Absalom.*

<sup>A</sup> *Faith's tranquillity amidst the assaults of enemies.*—A morning Psalm, as iv is an evening Psalm.

*Obs.* The number of verses is the same in both.

§ The preceding Psalm had set before us the utter vanity of all attempts to injure the Throne of God's Anointed King,—Messiah. The present Psalm relates to that incident in David's life, which stands as the typical instance of rebellion against God's Kingdom ;—as the type therefore of the working of Antichrist.

The next three Psalms (iv, v, vi) probably belong to the same period.

*Obs.* 1. The source of consolation here is the "Decree" spoken of in ii. 6; see v. 4, "He answers me *from His holy mount*;" (emphasised by a *Selah*.) Similarly iv. 2 rests on ii. 1 (*rig*).

- 1 O LORD, how many are my foes become<sup>1</sup> !  
     Many are rising up against me.
- 2 Many are saying to my soul<sup>2</sup>,  
     " There is no salvation for him in God<sup>3</sup>."   SELAH.
- 3 Yet Thou, LORD, art a shield<sup>4</sup> about me,  
     My glory, and the exalter<sup>5</sup> of my head.
- 4 With my voice to God I call  
     And He answers me from His holy mount.   SELAH.
- 5 As for me, I laid me down and slept ;  
     I awoke ; for the LORD sustains me.

Obs. 2. With v. 2, " many are saying," cp. iv. 6.

v. 3, " my glory," . . . iv. 2.

v. 4, " call . . . answer," . . . iv. 1.

v. 5, " laid me down and slept," iv. 8.

Obs. 3. As iv. 6 refers to the Levitical benediction in Numb. vi, so does iii. 7 to the formula in Numb. x. 35. (Cp. on Ps. lxxvii and lxxviii.)

And as iv. 7, 8 refer to Deut. xxxiii. 28 ;

so iii. 3, . . . 29.

Obs. 4. The fact that iii and iv are so intimately related explains the occurrence of *Selah* at the end of this Psalm. (Cp. App. II. § 1.)

*See* Read 2 Sam. xv. 10-14.

1 Cp. v. 6, and see 2 Sam. xv. 12.

2 So that their reproach pierced his very soul. More bitter even than the heaviest of human griefs,—a son's ingratitude,—was the thought, that his own sin had opened the way for this outburst of ungodliness and infidelity. Cp. 2 Sam. xii. 10 ; xvi. 8.

3 He has offended God : and God, who was his strength, has forsaken him. God will no longer save him. He is a reprobate.

The more exact rendering would be : " His salvation in God,"—which he fancied he had in God (xviii. 51),—" is no more,"—has gone. Cp. lxxi. 11.

4 Gen. xv. 1 ; Deut. xxxiii. 29.

5 Thou raisedst me to the throne. The same word is used in lxxxix. 19. Cp. 1 Sam. ii. 8 ; 1 Kings xiv. 7 ; xvi. 2.

He who had originally bestowed so much glory upon him, would again lift him out of his humiliation ; would unveil the head which had been abased in penitence. (See 2 Sam. xv. 30.)

6 I will not be afraid of the myriads of the people<sup>6</sup>,  
Who have ranged themselves<sup>7</sup> against me all around.

7 Arise<sup>8</sup>, O LORD; save me, O my God;  
For Thou smotest all my enemies on the jaw<sup>9</sup>;  
Thou brakest the teeth of the wicked.

8 Salvation is the LORD's<sup>10</sup>.  
On Thy people be thy blessing<sup>11</sup>. SELAH.

<sup>6</sup> The whole of Israel,—its "myriads," Numb. x. 36,—had joined the insurrections. 2 Sam. xv. 6, 10, 13.

<sup>7</sup> *Shathu*, as in Isai. xxii. 7.

<sup>8</sup> *Qumah*—vii. 6; ix. 19; x. 12; xvii. 13. Cp. lxviii. 1. See Numb. x. 35.—When the Ark moved forward from Sinai "to espy a resting place" for Israel, Moses said: "*Arise, O Lord*, and let thine enemies be scattered."—David's enemies were really opposing the advance of God's Kingdom.

Absalom's setting up his standard in *Hebron* (where the patriarchs were buried) was very significant. It was, in fact, a rejection of the "decree" of Ps. ii. 7; and of the promise in 2 Sam. vii. 10.

<sup>9</sup> The wild beast, whose jaw is broken, is unable to devour its prey.

God's past deliverance of him was a pledge of future deliverance.

<sup>10</sup> He is the sole possessor and dispenser of it.

<sup>11</sup> Whatever comes of my *individual* suffering, let Thy *people* be blest! That *people*, which was in all but universal mutiny against him, was still God's people.

*Obs.* 1. David's prayer showed him to be true successor of Moses: Exod. xxxiii. 13; Deut. ix. 29. Cp. 2 Sam. vii. 24; and the conclusion of Ps. xxviii.

*Obs.* 2. When the Saviour, after lying down to sleep amidst the persecuting myriads of Israel, awoke, and ascended to His throne in the heavenly Zion, His whole work was "*to bless*" His people: Acts iii. 26.

IV.<sup>A</sup>

*To the Precentor†; on Neginoth‡. A Psalm of David.*

1 **W**HEN I call, answer me, O God of my righteousness<sup>1</sup>!

In straits thou madest wide room for me;  
Have pity on me, and hear my prayer.

2 O sons of the brave<sup>2</sup>, how long is my glory disgraced<sup>3</sup>,

<sup>A</sup> The godly man protected and cheered by the light of God's presence.

On the connection between iii and iv, see *Pref.* to Ps. iii.

*Read* 2 Sam. xvi. 5-14; Ps. xxxvii, lxii.

† Or "Superintendent;" (cp. 2 Chr. ii. 1 with 1 Kgs. v. 30, *Heb.*). In 1 Chr. xv. 21, the verb seems to be used of sustaining the choir voices by a bass accompaniment on the harp.

The word occurs in the titles of fifty-five Psalms, of which thirty-nine (at least) are David's, five Asaph's, and nine the Korahites'.

‡ On this and similar untranslated words in the Titles, see *Appendix II.*

<sup>1</sup> To whom my righteousness is known, by whom it will be vindicated. So, in xviii. 46, xxv. 5, xxvii. 9, "the God of my salvation" is, the God from whom my salvation comes. Cp. lix. 17, "God of my mercy;" xliii. 2, "the God of my defence."

<sup>2</sup> *Bency ish*—xlix. 2; lxii. 9. The admonition which follows was needed hardly less by Joab and others of David's own party than by Absalom's followers.

<sup>3</sup> How long will ye deem lightly of my Divine election, which is the sole cause of my occupying so high a dignity? (Cp. iii. 3; lxii. 7.)

How little respect Joab had for it, is plain from 2 Sam. xix. 5-7. He evidently looked on David's throne in the same light that Absalom or Ahithophel did,—as a thing to be supported by earthly expedients.

With regard to the reproaches of David's enemies, see 2 Sam. xvi. 7, 8.

That ye are in love with vanity<sup>4</sup>, that ye seek out falsehood<sup>5</sup>! SELAH.

3 But know, that the LORD has set apart as His own a godly man<sup>6</sup>;

The LORD will hear when I call unto Him.

4 Be angry<sup>7</sup>, but sin not: SELAH.

<sup>4</sup> *Riq*, as in ii. 1. Mere devices of worldly wisdom, prompted by resentment or ambition.

<sup>5</sup> *Kazav*. Absalom's whole proceedings were characterized by hypocrisy (2 Sam. xv. 1-9). But Joab's conduct, too, had long been marked by treachery and falsehood, from the time of Abner's murder (2 Sam. iii. 28, 29).

<sup>6</sup> *Chasid*. The word denotes (originally) *affectionate feeling* (see note <sup>11</sup> on civ. 17, and cp. xii. 1 with Isai. lvii. 1); but (like the Latin "pius") commonly denotes one who loves God. (Cp. xxxi. 23, xxxii. 6, xxxvii. 28.) LXX. τὸν θεὸν αὐτοῦ.

"Such a one, be sure, is he whom God has so wondrously set apart as His own" (*hiflah*, xvii. 7; used of God's miraculous severing between Goshen and Egypt, Exod. viii. 22, ix. 4, xi. 7; cp. Exod. xxxiii. 16); "still (in spite of all appearances to the contrary) I am God's special servant."

<sup>7</sup> *Rigzu*—LXX. ὀργίζεσθε.—*Eusebius* long ago took this as David's warning to his companions not to let indignation against Absalom's unnatural rebellion hurry them into sinful anger.

This view agrees well with 2 Sam. xvi. 9, xix. 21, and with the tenor of vv. 4, 5. Observe especially the resemblance between these verses and xxxvii. 3-8;—"Trust in the Lord (*bitchu*), and be doing good . . . Be silent (*dommu*) to the Lord . . . Let go wrath and leave off anger." (Similarly in lxii. 5-8.)

This view is further confirmed by St. Paul's employment of the text in Eph. iv. 26: "Be ye angry, and sin not: let not the sun go down on your indignation (*παροργισμῷ*);" that is, forgive the provocation thou hast received, before the day on which the injury occurred has flown away for ever. (Cp. Deut. xxiv. 13, 15.) May not the added clause, "Neither give place to the devil," be also explained by David's words in 2 Sam. xix. 23?—"What have I to do with you, ye sons of Zeruyah, that ye should this day be to me" (*le-satan*) "as Satan," stirring up buried animosity, provoking to proud revenge, acting the part of the *Accuser*?



Commune with your own heart on your couch, and  
be silent.

5 Offer the sacrifices of righteousness<sup>8</sup>,  
And trust on the LORD<sup>9</sup>.

6 Many are saying, "Who will make us to see  
good<sup>10</sup>?"

Lift up on us the light of Thy face, O LORD<sup>11</sup>!

7 Thou hast put gladness in my heart  
Above the time when their corn and wine multi-  
plied<sup>12</sup>.

*Obs.* In 2 Sam. xix. 1 (xviii. 33, *E.V.*) we have David himself giving a striking exemplification of v. 4: "And the king was deeply moved (*yirgāz*), and he went up to the chamber over the gateway, and wept;"—wept tears of deep, fatherly emotion, mingled with indignation against the cruel treachery of imperious Joab. What "communings with his own heart" (cp. lxxvii. 6) are represented by that outburst of feeling, "Oh that I might have died, even I, in thy stead!"

<sup>8</sup> Deut. xxxiii. 19; Ps. li. 19.—Sacrifices accompanied by uprightness of intention and innocency of life; not like Absalom's: 2 Sam. xv. 7, 9.

<sup>9</sup> "And He shall make thy righteousness as clear as the light." xxxvii. 6.

<sup>10</sup> Cp. xxxiv. 12.—The "many" is not to be restricted to either David's friends or foes. All around, men were absorbed in the pursuit of earthly good.

<sup>11</sup> Cp. the form of Levitical benediction in Numb. vi. 24-26.—Absalom is in possession of Jerusalem; and I and my companions are outcasts: but THOU, Lord, canst pour blessing upon us.—Note that David had sent back the Ark to Jerusalem (2 Sam. xv. 24-26);—an act of deep self-resignation and faith in God.

<sup>12</sup> This and the next verse clearly refer to Deut. xxxiii. 28 (cp. Pref. to Ps. iii.)

"Israel then shall dwell in safety,  
Alone is the fountain of Jacob  
In a land of corn and wine."

*They*, says David, have the outward, material, blessing promised to Israel,—the wheat and the grape;—for a supply of which I am

- 8 In peace<sup>13</sup> will I at once lay me down and sleep;  
 For Thou, O LORD, alone<sup>14</sup>.  
 Makest me dwell in safety<sup>15</sup>.

now indebted to the generosity of friends (2 Sam. xvi. 1, 2). Be it mine to realize the essential privilege of God's people,—to drink of that one only fountain of blessedness, "the well of Jacob."

<sup>13</sup> See the form of priestly benediction (referred to at v. 6).

<sup>14</sup> *Levadad* ;—Deut. xxxii. 12 ; "The Lord alone (*levadad*) did lead him." He alone led Israel across the wilderness ;—He alone gave him rest in Canaan. That was the basis of David's faith.

<sup>15</sup> In addition to Deut. xxxiii. 28 (quoted above), cp. v. 12 of the same ch. "Of Benjamin he said, The beloved (*yedid*) of the Lord shall dwell in safety by him." David was now excluded from Jerusalem (which was partly inside Benjamin), but not from the virtue of the promise made to the "beloved of the Lord." A pledge of this had been given him in the naming of his son, 2 Sam. xii. 25 ; jealousy of whom was doubtless at the root of Absalom's rebellion. (Cp. also Jer. xxiii. 6, xxxiii. 16, etc.)

## V.<sup>A</sup>

*To the Precentor : upon Nehiloth. A Psalm of David.*

- 1 **G**IVE ear to my words, O LORD,  
 Consider my meditation<sup>1</sup> :  
 2 Attend to the voice of my cry, my King<sup>2</sup> and my God,  
 For unto Thee will I pray.  
 3 O LORD, in the morning Thou shalt hear my voice,

<sup>A</sup> A morning Prayer of David, appealing to God as his KING ; against whose sovereignty his own enemies were really in rebellion.

*Read* 2 Sam. xvii. 1-23.

<sup>1</sup> "Silent musing ;" xxxix. 4. *Jer.* murmur meum.

<sup>2</sup> David was only viceroy. God was the true King.

In the morning will I set in order<sup>3</sup> for Thee, and will look out<sup>4</sup>.

- 4 For Thou art not a God who delights in wickedness,  
Evil shall not sojourn with Thee ;
- 5 The boastful<sup>5</sup> shall have no standing before Thine eyes,  
Thou hatest all the workers of iniquity<sup>6</sup>.
- 6 Thou shalt destroy those who speak lies,  
The bloody and guileful man the LORD will abhor.
- 7 And as for me, in the abundance of Thy mercy I  
will enter Thy house<sup>7</sup> ;  
I will worship toward Thy holy palace<sup>8</sup> in the fear  
of Thee.

*Obs.* In 2 Sam. vii. 8, the exact title of David is *nagid*, "leader," "president." So too of Saul, 1 Sam. ix. 16. Cp. 1 Sam. xiii. 14 · xxv. 30 ; 2 Sam. v. 3 ; 1 Kgs. i. 35 ; xiv. 7 ; xvi. 2 ; 2 Kgs. xx. 5.

<sup>3</sup> 'Arak is used of setting in order the altar-wood, Lev. i. 7—the sacrifices, Lev. i. 8, 12 (especially the lamb of the morning-sacrifice, Lev. vi. 5 ; cp. Numb. xxviii. 4), and the shew-bread, Exod. xl. 23. The morning sacrifice was killed before sun-rise.

David speaks of himself, figuratively, as a ministering priest. Cp. v. 7.

<sup>4</sup> "Look out" *expectantly* for the thing prayed for. Cp. Leighton, *Med.* on Ps. cxxx. "The godly man's prayer has a definite aim, towards which his petitions are ever anew directed. He does not pray for praying's sake, but to obtain his prayer ;" (non solum orat, ut oret, sed ut exoret.)

<sup>5</sup> *Hotehim*, lxxiii. 3 ; lxxv. 5. The arrogance of Absalom comes out to view especially in the speech addressed to him by Hushai : 2 Sam. xvii. 7-13. The expression in v. 11, "thy presence goes to the battle," is more than bombast, it is downright blasphemy.

<sup>6</sup> As if wickedness were their trade or profession. (Cp. *Hindostani*, "bad-máash ;" a term which may help us to understand more practically the evils David had to struggle with.)

<sup>7</sup> The *tabernacle* was called "the house of the Lord" in Josh. vi. 24 ; 2 Sam. xii. 20.

<sup>8</sup> The *tabernacle* also bore the name *heykal* (strictly "palace"),

- 8 O LORD, lead me in Thy righteousness because of my  
adversaries;  
Make Thy way plain<sup>9</sup> before me.
- 9 For there is no sincerity in his mouth,  
Their interior is malignity;  
Their throat is an opened grave<sup>10</sup>,  
Their tongue they make smooth<sup>11</sup>.
- 10 Declare their guilt, O God!  
Let them fall by their own schemings;  
Thrust them down in the multitude of their trans-  
gressions;  
Because they rebelled against Thee<sup>12</sup>.
- 11 And let all that take refuge in Thee be glad;  
Let them ever shout for joy, and shelter Thou them;  
And let the lovers of Thy name exult in Thee.
- 12 For Thou, LORD, wilt bless the righteous man,  
With kind acceptance<sup>13</sup>, as with a buckler<sup>14</sup>, wilt  
Thou surround him.

afterwards given to the *Temple*. Cp. 1 Sam. i. 7, 9; iii. 3; Ps. xi. 4; xviii. 6; xxvii. 4, 6; xxix. 9. The LXX. have here *ναοῦ*. Elsewhere they give, among other renderings, *οἶκος*, *ἄλως*, *βασιλεῖον*, *βάσις*: (cp. *Heb.* birah; *Hindi*, bari; *Pers.* baru.)—God was King: His abode a palace.

<sup>9</sup> The word may mean, either "make straight," or "make level."

<sup>10</sup> So fatal are their words. Cp. Jer. v. 16; "Their quiver is as an open sepulchre." *Bp. Horne* says—"Emitting the noisome exhalations of a putrid heart."

<sup>11</sup> As did Absalom—2 Sam. xv. 1-8. "Libertines in all ages have contrived to set a fair appearance upon mischievous practices." (*Bp. Horsley*.)

<sup>12</sup> "Thee, my King"—v. 2.

<sup>13</sup> *Ratson*—"gracious favour." LXX. *εὐδοκίας*. *Jer.* placabilis. Cp. on xix. 14.

<sup>14</sup> *Tsinnah*—the large shield that covered the whole body.

VI.<sup>A</sup> §

*To the Precentor: on Neginoth. Upon Sheminith. A Psalm of David.*

- 1 O LORD, do not rebuke me in Thy anger,  
Neither correct me in Thy wrath<sup>1</sup>.
- 2 Have pity on me, O LORD, for I am withered away<sup>2</sup>,  
Heal me, O LORD, for my bones are troubled;
- 3 Yea, my soul is exceeding troubled<sup>3</sup>;  
But Thou, O LORD, how long<sup>4</sup>?
- 4 Return, O LORD, deliver my soul,  
Save me for Thy mercy's sake.
- 5 For in death is no memorial of Thee<sup>5</sup>,  
In Hades who shall give Thee thanks?
- 6 I am worn out with my groaning;  
All night I drench my bed,

<sup>A</sup> The first of the seven penitential Psalms. It has been said that there is much of grief in it, but nothing of penitence. This, however, is an error. The tears shed by David over Absalom, 2 Sam. xviii. 33, came, we are sure, from the fountain of a penitent heart. He knew well that Absalom's rebellion was permitted by God as a penal consequence of his sin.

§ With *v. 8*, "workers of iniquity," cp. *v. 5*.

<sup>1</sup> Only in love,—not in wrath.

<sup>2</sup> Drooping as a blighted plant.

<sup>3</sup> *Nivhalah*—"confounded," "dismayed," ii. 5; xxx. 7. LXX.  
ἡ ψυχὴ μου ἐταράχθη σφόδρα. Cp. St. John xii. 27.

<sup>4</sup> "This *Domine quousque?* was Calvin's motto. The most intense pain under trouble could never extort from him another word." (Hengstenberg, *in l.*)

<sup>5</sup> Of Thee, the Life-giver. Thy "memorial" (*zékér*) is supplied by Thy gracious acts of Redemption. Men who sink down to the grave unforgiven, unredeemed, they cannot celebrate the glories of Thy mercy.

- I dissolve my couch with my tears.  
 7 My eye is eaten away with grief<sup>6</sup>;  
 It is decayed, because of all my adversaries<sup>7</sup>.  
 8 Depart from me, all ye workers of iniquity<sup>8</sup>,  
 For the LORD has heard the voice of my weeping :  
 9 The LORD has heard my supplication,  
 The LORD will receive my prayer.  
 10 All my enemies shall be ashamed and exceedingly  
 troubled :  
 They shall turn back, and be ashamed in a moment.

<sup>6</sup> "Eaten away;" as by a moth "fretting a garment." *Kads* is the grief arising from provocation or spiteful treatment. Cp. xxxi. 9.

<sup>7</sup> *Tsorer*—Numb. x. 9.

<sup>8</sup> Cp. St. Matt. vii. 23.

## VII.<sup>A</sup>

*Shiggaion of David, which he sang to the Lord, upon the words of  
 Cush†, the Benjamite.*

<sup>A</sup> The appeal of calumniated innocence to the Righteous Judge—  
 (vv. 6, 8, 11.)

*Obs.* Closely connected with Ps. ix.

† "My glory" in v. 5, leads us to refer Psalm vii to the same period as iii and iv. *Cush*, then, is probably an enigmatical name for Shimei; who in 2 Sam. xvi. 11 is called simply "this Benjamite."

Cush was the eldest son of that Ham, the Scorned, who published the dishonour which had overtaken righteous Noah.

Was not Shimei a true son of the Scorned?


The aged king was retiring from Jerusalem with his head covered, and his feet bare—2 Sam. xv. 30. Shimei saw him in his deep misery, and began to hurl stones at him,—as at an apostate (Deut. xiii. 8-10; xvii. 5)—and cursed him; "Away, away, thou man of blood, and man of Belial. The Lord has returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord has delivered the kingdom into the hand of Absalom thy son."

That such a charge should be brought against him, whose endur-

- 1 O LORD my God, in Thee have I taken refuge<sup>1</sup>;  
 Save me from all my persecutors, and rescue me.
- 2 Lest he tear, like a lion, my soul,  
 Rending in pieces, while there is none to rescue.
- 3 O LORD my God, if I have done this,  
 If there be unrighteousness in my hands ;
- 4 If I requited him, who dealt out wrong to me<sup>2</sup>,  
 Or displaced<sup>3</sup> him who without cause was my ad-  
 versary ;
- 5 Let the enemy chase my soul, and overtake it,  
 Yea, let him trample my life to the earth,  
 And make my glory dwell in the dust. SELAH.
- 6 Arise<sup>4</sup>, O LORD, in Thine anger,

ance of Saul's demon-like persecutions, had been marked by such wonderful abstinence from self-vindication,—that the charge should be driven home by allusions to his sin against Uriyah, and to God's sentence upon him pronounced by Nathan,—this was to make his cup overflow with bitterness.

Out of such a hopeless complication of misery, was there *any* way of escape? Yes, there was ONE, who knew his integrity ;—the “Searcher of hearts and reins ;”—and He was a righteous Judge,—a “Saviour of the upright.”

 Read 1 Sam. xxiv, xxvi. 2 Sam. xvi. 5-14. And cp. Ps. ix.

<sup>1</sup> Pss. xi, xvi, xxxi, lxxi, begin in a similar way.

<sup>2</sup> So the LXX.—favoured by the Masoretic accents. Others, “If I dealt out evil to him who was at peace with me.”

<sup>3</sup> *Lit.* “drew forth.” *Symm.* ἐξ ἀνῆπασα. Commonly used of drawing forth out of danger (as in vi. 4) : but in Levit. xiv. 40, 43, used of drawing forth leprous stones from a house.

The leprous spot had been detected and denounced by Samuel in him, who was the corner-stone of Israel—and David had an opportunity once and again of removing him, (consider how much is implied in 1 Sam. xxiv. 4 ;) but he would not forestall God's own action.

<sup>4</sup> Cp. on iii. 7.

Exalt Thyself against the outrages of my foe,  
And rouse Thee unto me ;—Thou hast ordained  
judgment<sup>5</sup>.

7 And the congregation of the peoples shall surround  
Thee,  
And above it return Thou on high<sup>6</sup> !

8 The LORD shall give sentence on the peoples :—  
Judge me, O LORD !  
According to my righteousness, and my integrity  
which is on me<sup>7</sup>.

9 Let the evil of the wicked come, I pray, to an end<sup>8</sup> ;  
And oh, establish Thou the righteous<sup>9</sup> ;  
Even Thou, the Trier of hearts and reins<sup>10</sup>,  
God the Righteous !

10 My shield (rests) on God<sup>11</sup>,  
Who saves the upright in heart.

<sup>5</sup> Thou hast provided a time for the execution of righteous judgment.

<sup>6</sup> After holding this judicial inquiry, and issuing Thy royal sentence, return to Thy lofty and holy throne. (On *shuvah*, compare Numb. x. 36.)

<sup>7</sup> As a robe.

<sup>8</sup> Not the destruction of the wicked man, but the cessation of his wickedness, was the aim of the Psalmist's prayers. Cp. x. 15.

<sup>9</sup> *M. Bertrand*, Et daigne soutenir les justes.

<sup>10</sup> The reins or kidneys of the sin-offering, and of the "ram of consecration" at Aaron's consecration to the priesthood, were offered on the altar, while the rest of the flesh was burnt outside the camp (Exod. xxix. 13, 22): probably because they were looked on as the most central organs of the body.

Cp. xvi. 7, xxvi. 2. *Bachán* is, properly, to try or test metals—cp. xvii. 3 ; xxvi. 2.

<sup>11</sup> He has engaged to preserve it safe : he is responsible for it. For this force of *ál*, cp. lxii. 7 ; Judg. xix. 20.



- 11 God is a righteous judge<sup>12</sup>,  
 A God who has indignation every day.
- 12 If one will not turn, He will whet His sword<sup>13</sup>,  
 He has stretched His bow and fixed it;
- 13 Yea, for him has He prepared the shafts of death;  
 His arrows will He set on flame<sup>14</sup>.
- 14 Lo! he travails with iniquity:  
 He conceived mischief, and brings forth a lie<sup>15</sup>.
- 15 He dug a hole and scooped it out,  
 And fell into the pit he made.
- 16 His mischief shall return on his own head<sup>16</sup>,  
 On his own scalp shall his violence descend.
- 17 I will thank the LORD according to His righteousness,  
 And sing praise to the name of the LORD Most High.

<sup>12</sup> The *meaning* of the text is very well brought out by that addition in the LXX., "both strong and patient." He is patient *because* strong; and, because both strong and patient, He abides righteous amidst continual provocation:—"His righteousness, it sustains him," (Isa. lix. 16.) Cp. Jer. xi. 20.

<sup>13</sup> Deut. xxxii. 41. Every new transgression, says *Bishop Horne*, "sets a fresh edge on that sword."

<sup>14</sup> *Lit.* "make to be fiery ones."

<sup>15</sup> Meant to deceive others, and issuing in his own disappointment. Cp. iv. 2.

<sup>16</sup> Cp. lxviii. 21. Such—under the rule of the All-righteous—is the final issue of impenitent wickedness. Evil is made to recoil with ruinous force on the head of him who put it in motion. So it was with Absalom and Ahithophel. So it had been with Pharaoh. Must we not ascend higher yet? So it *shall* be with the Arch-enemy. The heel which he wounds shall wound his head. His temporary triumph over man shall issue in his own utter and final discomfiture.

Therefore, the Psalmist will praise "the name of the LORD Most High,"—as he does in Ps. viii.

VIII.<sup>A §</sup>

*To the Precentor: on Gittith. A Psalm of David.*

<sup>A</sup> God's name glorified for the wondrous love which He, the King of Heaven, has shown to man,—frail, mortal man,—in whose concerns He interests Himself, whom He has crowned with glory and honour as His vicegerent on earth, and whose weakness He will make to triumph over “all the power of the Enemy.”

The mention of the heavens is introduced, not as assigning the reason why God's name is praised on earth, but to deepen the apprehension of that “love of God to man,” which is the subject of the Psalm.

§ It is of great importance for the right understanding of this Psalm (scarcely any Psalm has been so misconceived of, cp. *App. I.*) to notice its connection with vii and ix.

Ps. vii ended: “*I will thank the Lord according to His righteousness, and sing praise to the name of the Lord Most High.*”

Ps. ix begins: “*I will thank the Lord with my whole heart . . . I will sing praise to Thy name, O Most High.*”

The intermediate Psalm begins and ends: “*O Lord, our Lord, How glorious is Thy name in all the earth!*”

Clearly, then, Ps. viii is not to be detached from the series in which it occurs,—the great lyrical drama, which sets forth the conflict of the lowly child of faith with the proud Enemy. As a matter of fact, v. 2 shows that the subject of Ps. viii is that of vii and ix. “Adversary” and “enemy” had both occurred in vii; “enemy” occurs twice in ix. In vii and ix the solitary sufferer is speaking. Ps. viii comes in (not unlike the chorus of the Greek Drama) to relieve the extreme pressure of his long-continued struggle. It is the voice of the Church:—“*O Lord, our Lord*” (the plural occurs here for the first time). It is an answer to the question, which might well present itself to the mind of David, “But will God indeed thus care for man,—the God of Heaven for him who is ‘of the earth, earthy’?” (Cp. cxliv. 1-4, and David's exclamation in 2 Sam. vii. 19:—“Is this the manner of man (*ha-adam*), O Lord God?”)

The ode goes back to man's original creation.—How wonderful was that! A god-like spirit clothed with a body of dust! A frail vessel of clay enclosing a precious jewel, in which God's image and likeness were portrayed! What marvel, then, if God *cared for one*, on whom so much condescending love had been expended? Was not that first stage of man's history a pledge of a yet higher dignity awaiting him? And what though that Paradisiacal bliss had been marred by the attack of the Enemy (cp. *eyvah*, Gen. iii. 15)? Could not God Most High overrule even the malice of the cruel foe to the glory of His own grace? Yes; He had done so already. His great NAME, “Merciful and gracious, long-suffering, abundant in goodness and truth,” had been already revealed in human history, in Israel's history, and in David's own history.

God had given David “rest from all his enemies” (2 Sam. vii. 1, 9); had given him “a great name” (v. 9); and “established the throne of his kingdom” (v. 13). He also enabled him to “subdue” the neighbouring lands (*kibesh*, 2 Sam. viii. 4; cp. Gen. i. 28, Josh. xviii. 1). “Grandeur and majesty He laid upon him” (Ps. xxi. 5). It seemed almost as if David were about to retrieve what Adam had lost.

1 O LORD, our Lord<sup>1</sup>,  
 How glorious<sup>2</sup> is Thy name in all the earth !  
 —Who mightest have set Thy grandeur upon the  
 heavens<sup>3</sup>.

But a more terrible foe than Saul was lying in wait for him; and in one unguarded hour he was ensnared in the toils of the Mighty Hunter. He fell,—how low!

What hope could he any longer cherish? Was not his life's comfort gone for ever? Did not outward events, such as Absalom's rebellion, say so, beyond all possibility of contradiction?

Here was the crisis of David's history; and it proved to be the opening of that fountain of penitential faith and love, from which these Psalms welled forth. God had "put away his sin," "though He would by no means clear the guilty." David's soul, from this time onward, is transfused with lowly, reverential humility, with gratitude for God's forgiving grace, with earnest looking forward to the coming of that promised Son, in whom alone God's covenant with him, or with Israel, could be established. That "Son of man"—truly to spring from David's family,—to be an actual "babe and suckling"—would quell the Enemy, whose vengeful hatred and spite had been so long wreaked upon our race.

Now, then, David can take courage. Even with Shimei's curses ringing in his memory, and whilst surrounded by the atrocities of Absalom and Joab, he can rely on God's Name, and can look beyond the dreary present to "the glory which shall be revealed," when "the wickedness of the wicked shall come to an end." In the strength of that sight he can resume the battle with evil, assured that out of his mouth God can lay "a foundation of strength;" that his prayers and praises shall prevail over the malice of his persecutors.

<sup>1</sup> *Adoneynu*—our Sovereign Lord—Isai. xxvi. 13.

<sup>2</sup> LXX. *θαιμαστόν*. Cp. Exod. xv. 6, 11. In 2 Sam. vii. 23, the Redemption out of Egypt is spoken of as the basis of God's *renown*.

<sup>3</sup> *Lit.* "who—Oh set Thou;" or "whereas—Oh set Thou." *Tenah* is clearly an imperative; as if he had said:—"On earth is Thy glorious name manifested; our unworthy earth, whereon Thou hast 'crowned man with glory and majesty' (v. 5). Oh whence is this to us? Rather pour out Thy grandeur upon the heavens; make them Thy ambassadors, Thy vicegerents. Let archangels vindicate Thy justice and goodness. But marvellous condescension! Thou hast chosen to make our feeble race—the stammering tongues of babes and sucklings—show forth Thy praise, making Thy strength perfect in our weakness."

That this line contains a *subordinate* thought (not, as is commonly supposed, the leading thought of the Psalm) is evident, not only from the immediate context (as developed above), but also from its non-recurrence in v. 9.

For *nathan hod al*, see 1 Chron. xxix. 25; Numb. xxvii. 20; Dan. xi. 21. Cp. Ps. xxi. 6.

- 2 Out of the mouth of babes and sucklings<sup>4</sup> hast Thou  
 founded strength<sup>5</sup>,  
 On account of Thine adversaries,  
 To quell the enemy and the self-avenger<sup>6</sup>.

<sup>4</sup> Weak, lisping,—“born of woman.” This earth of ours, which is to be the great theatre of Thy love, was not committed to angels, but to a race, each member of which is born into it in utter weakness. By means of that race,—by those of them who “become as little children” in spirit,—Thou art ever laying a firm foundation of strength for the final overthrow of the Enemy. Cp. St. Matt. xi. 25: “I thank Thee, Father, *Lord of heaven and earth*, because Thou hast hid these things from the wise and prudent, and *hast revealed them unto babes*.”

*Obs.* 1. In St. Matt. xi. 28, 29, after the above text, our Lord goes on to speak of *humility*; which is the foundation of the regenerate man's character, as the root of the Devil's sin had been Pride.

*Obs.* 2. In St. Luke (x. 21) the thanksgiving follows on the report made by the seventy: “even the demons are subjected (*ὑποτάσσεται*) to us through *Thy name*,”—an illustration of the fulfilment of v. 6 in Christ. LXX. *πάντα ὑπέταξας*. “And Jesus said to them (v. 19): Behold, I give unto you power to tread on serpents and scorpions, and over all the power of *the enemy*.”

*Obs.* 3. The quotation in St. Matt. xxi. 16 follows upon His recognition as “Son of David” by the crowds (v. 9) and the children in the Temple (v. 15). Cp. on ix. 1.

<sup>5</sup> The words of faith and penitence, which come from the mouth of God's children (as in the case of Job), put the enemy's slanders to silence. Their prayers are stronger than the worst of his assaults; for they draw down God's help. Their confession of God's name is immoveably firm; for it is grounded on God's own word. The word “*oz*” is specially used of the spiritual strength God communicates to His people, as in xxix. 11; lxviii. 28, 35. Cp. Eph. i. 19. As the impartation of that strength leads men to praise God (cp. xxi. 13; Exod. xv. 2), the LXX. have here *αἶνον*.

<sup>6</sup> These two words occur together in xlv. 16.

Here, as elsewhere, after mention of the adversaries, one special enemy is singled out. It is scarcely possible to avoid understanding the text of the Arch-enemy;—who lay in the back-ground, instigating those other foes.

The same divine power, which gave man dominion over the

- 3 When I behold Thy heavens, the work of Thy fingers,  
 The moon and the stars which Thou establishedst ;  
 4 What is frail man that Thou rememberest him,  
 Or the son of man that Thou visitest<sup>7</sup> him ?  
 5 And madest him lack but little of God<sup>8</sup>,  
 And with glory and majesty crownedst him.  
 6 Thou gavest him rule over the works of Thy hands ;  
 All things hast Thou placed beneath his feet ;  
 7 Sheep and cattle, all of them,  
 And also the beasts of the field.  
 8 The birds of the sky, and the fishes of the sea,  
 All that travels along the paths of the seas<sup>9</sup>.

beasts, will enable the lowly and meek to triumph over Satan. When he used the *serpent* as the organ by which his malignity was to counterwork God's goodness, he sealed his own doom. He adopted a symbol of defeat, a badge of eternal degradation. The "seed of woman" would crush his head.

<sup>7</sup> *Paqúd* often implies watchful, provident care. Cp. lxxv. 9 ; lxxx. 14 ; Jer. xxiii. 2.

<sup>8</sup> Such is the literal rendering. The verb only occurs in one other place, Eccles. iv. 8 : "and *deprive* my soul of good," or *make it lack the enjoyment* of good.

So the present passage would mean, "Thou withheldest him only a little from the enjoyment of God ;" "Thou gavest so freely to him of the treasures of Divine bounty and goodness that Thou leftest him little more to desire."

He had not immediate access to the glorious presence of God, as the angels had ; but to the angels was not committed the wondrous dignity of wearing that nature in which the Son of God was to be incarnate.

<sup>9</sup> *Lit.* "Every traveller along the tracks of the seas." The same phrase is rendered "wayfaring man" by E. V. in Isai. xxxiii. 8.— Cp. Isai. xxxiv. 10 ; Jer. ix. 9, 11, etc. The hordes that traverse the solitary wastes of the ocean were to be man's subjects.

Did not our Lord claim this to Himself by His miracle—Matt. xvii. 27 ?

9 O LORD our Lord !

How glorious is Thy name in all the earth<sup>10</sup> !

<sup>10</sup> The eye of faith, quickened by God's Spirit, could see this sin-defiled world lit up with a glory far transcending that of Eden ; could see it a *redeemed* world, rescued from the devastations of the enemy, entirely subjugated to MAN ; nothing left ἀνυπότακτον (Hebr. ii. 8).

That was what David beheld at a time when mutiny and licentiousness were surging all around him. How was this ?

He believed God's word : he believed that One sprung from himself after the flesh should accomplish this.

\* \* \* \* \*

On the very plains from which David had often gazed at the starry sky a Child was born of the house and lineage of David, whose birth was celebrated by angels, singing, "*Glory* to God in highest heaven ; peace on earth ; good-will to men."

Would He, too, fail, as Adam and David had done ? The Enemy thought so, and tried Him to the utmost, even to the death. But by that death the Enemy's usurped empire was put down for ever. The Son of David rose from the dead "crowned with glory and honour," Head of the human race, because "He had tasted of death for every man."

To Him is given "a Name which is above every name." He "shall reign till He hath *put down* all enemies," and brought in "a new heavens and new earth, wherein righteousness" shall have an eternal abode. Amen.

## IX.<sup>A</sup> §

*To the Precentor : on Muth-labben. A Psalm of David.*

<sup>A</sup> God, the Righteous Judge (vv. 4, 7, 8, 19) of the world, punishes the wicked by their own devices.

§ Psa. ix and x are bound together by many similarities of thought and expression, e.g.,

With ix. 9,	"down-trodden,"	cp. x. 18.
9,	"times in trouble,"	— 1.
10, 12,	( <i>darûsh</i> ),	— 4, 13.
12,	"forget not the poor,"	— 12.
19,	( <i>qumâh</i> ),	— 12.
19, 20,	( <i>enôsh</i> ),	— 18.

The resemblance, indeed, was so striking that in the LXX. version they were

- 1 I WILL give thanks, O LORD, with my whole heart,  
I will tell forth all thy wondrous deeds<sup>1</sup>.
- 2 I will be glad and exult in Thee,  
I will sing praise to Thy name<sup>2</sup>, O Most High.
- 3 When my enemies are turned backward<sup>3</sup>,  
They shall stumble and perish at Thy presence.
- 4 For Thou hast maintained my right and my cause ;  
Thou art seated on the throne, judging righteously.
- 5 Thou rebukedst<sup>4</sup> the nations ; Thou destroyedst the  
wicked one ;  
Thou wipedst out their name for ever and ever<sup>5</sup>.

joined together as one psalm. This, however, is wrong. They are distinct in character. The one is chiefly a psalm of thanksgiving ; the other of prayer. In ix the Psalmist speaks in his own person ; in x not so.

There is also a loose *alphabetic* arrangement connecting the two psalms :—the earlier letters of the alphabet occurring in ix, and the four last letters at the close of x.

The other Alphabetic Psalms are xxv, xxxiv, xxxviii, xli, cxix, cxlv ; the first three and the last Davidic.

<sup>1</sup> *Niflaoth*. LXX. τὰ θαυμάσια : (St. Matt. xxi. 15, of the miracles worked by Jesus immediately before the incident which led to His quoting Ps. viii.)

It is most frequently applied to God's miraculous deeds in redeeming and protecting His people ;—Exod. iii. 20, xxxiv. 10 ; Josh. iii. 5 ; Ps. xl. 5, lxxviii. 4, 11, 32, etc.

<sup>2</sup> vii. 17 ; cp. below v. 10.

<sup>3</sup> LXX. εἰς τὰ ὀπίσω : cp. St. John xviii. 6.

<sup>4</sup> *Gair*, lxviii. 30 ; cp. Zech. iii. 1, 2.

<sup>5</sup> The language is borrowed from Deut. xxv. 19 :—the sentence on Amalek, because they had assailed all the feeble stragglers in Israel's host, when Israel was "faint and weary." Cp. also Deut. xxix. 19 (20 E.V.).

Such, too, had been Absalom's crime. He rose up against David when he was fainting beneath the heavy stroke of God's chastising hand. So his name was blotted out (2 Sam. xviii. 18).

- 6 As for the enemy, they are extinct<sup>6</sup>,—desolations for ever<sup>7</sup>;—  
And the cities Thou uprootedst,—their memory,  
ay, theirs<sup>8</sup>, has perished.
- 7 But the LORD is seated<sup>9</sup> for ever,  
He has established His throne for judgment.
- 8 And He himself will judge the world in righteousness,  
He shall give sentence on the peoples with equity.
- 9 And may the LORD be a high-fort for the down-trodden,  
A high-fort for times of trouble<sup>10</sup>.
- 10 And let those who know Thy name<sup>11</sup> trust in Thee;  
Because Thou never forsookest them that inquire  
after Thee, O LORD.
- 11 Sing to the LORD, whose seat is in Sion,  
Report among the peoples His doings.

<sup>6</sup> *Tammu*, as in lxxiii. 19. It is construed with a collective singular in Isai. xvi. 4.

<sup>7</sup> *Lit.* "they are annihilated (so as to be) desolations for ever."

<sup>8</sup> *Zikram*: again cp. Deut. xxv. 19. For the grammar, see Num. xiv. 32.

<sup>9</sup> *Ag. καθεδεῖται*: cp. vv. 4, 11.

<sup>10</sup> *Lit.* "times in trouble," *q.d.*, steeped in trouble. The poor man pursued by foes along the dark, wild, defile should suddenly find the approach to a high and secure mountain-fortress opened to him.

<sup>11</sup> "The name of God is the whole result of His doings, as recorded in history,—the focus, in which the rays shot forth by His actions meet." Hengst. in *l.*



- 12 For the Requirer of blood<sup>12</sup> bore them<sup>13</sup> in mind;  
He forgot not the cry of the afflicted.
- 13 Have pity on me, O LORD; behold my affliction that  
comes of those that hate me,  
O Thou who liftest me up from the gates of death:
- 14 That I may tell forth all Thy praise in the gates of  
the daughter of Zion<sup>14</sup>,  
That I may rejoice in thy salvation.
- 15 The heathen are sunk in the pit they made;  
In the net that they hid is their own foot taken.
- 16 Now is the LORD known<sup>15</sup>; He has executed judgment;  
In his own handiwork snares He the wicked one.  
*Higgaion. SELAH.*

<sup>12</sup> Gen. ix. 5; 2 Chr. xxiv. 22.

<sup>13</sup> The persons mentioned in vv. 9, 10 :—the down-trodden seekers after God.

<sup>14</sup> A personification of Jerusalem;—or of the Israelitic Church; whose home was in Zion. See Isai. i. 8, lii. 2; Jer. iv. 31. Similarly "daughter of my people," Isai. xxii. 4; Jer. ix. 6: "daughter of Tyre," Ps. xlv. 12; "daughter of Babel," cxxxvii. 8; Zech. ii. 11.

<sup>15</sup> *Nodû*—Now He has made Himself known;—by facts, which interpret His character. The revelation of God's name (v. 10) was a long-continued process. Cp. lxxvi. 1.

The word is rendered by E. V. reflexively, "made myself known" in Ezek. xx. 9;—and the correctness of this is evident from Ezek. xxxviii. 23; "So will I magnify myself and sanctify myself, and make myself known (*nodûti*) in the eyes of many nations; and they shall know that I am the LORD." (Cp. *Crisis Hupfeld*, p. 18.)

*Obs.* Ewald notices this secondary use of the *Nifal* (Ausf. Lehrb. § 133); as in *nimtsêthi*, "I allowed myself to be found;" *nirdh*, "made himself visible."

- 17 The wicked shall be turned backward to Hades ;—  
Even all the nations that are forgetful of God<sup>16</sup>.
- 18 For the needy shall not alway be forgotten ;  
The hope<sup>17</sup> of the meek shall not perish for ever.
- 19 Arise, LORD, let not frail man<sup>18</sup> prevail :  
Let the nations be judged in Thy presence.
- 20 Set terror in array over them<sup>19</sup>, O LORD,  
Let the nations know they are but frail men.

<sup>16</sup> Not the heathen, *as such* ; but all (of whatever race) who wilfully forget, and put away from them, that knowledge of Himself which God has inscribed on men's consciences.

<sup>17</sup> *Tiqvah*, lxxi. 5 ; LXX. ὑπομονή.

<sup>18</sup> *Enosh* :—sickly, dying, man. Cp. x. 18 ; Isai. li. 7, 12 ; 2 Chr. xiv. 11 (10).

<sup>19</sup> Set Thy power and majesty and holiness in array before them, that they may learn reverence and awe.

## X.<sup>A</sup>

- 1 WHY, O LORD, standest Thou afar off,  
And hidest Thyself<sup>1</sup> in times of trouble ?
- 2 Through the pride of the wicked man the poor is set  
on fire<sup>2</sup> :

<sup>A</sup> Pride leading to atheism ; atheism issuing in cruel oppression ; against which God will help His helpless ones.

The heading in the Syriac is : " of the Enemy's attack on Adam and his race ; and how Christ will put an end to his arrogance."

*Obs.* Three times (*vv.* 6, 11, 13) we have the wicked man's heart-utterances, " He has said in his heart."

<sup>1</sup> So as not to see (*Lev.* xx. 4 ; *Isai.* i. 15) or to hear (*Lam.* iii. 56). LXX. ὑπεροπᾶς.

<sup>2</sup> With the fever of grief and distress. LXX. ἐμπνίζεται. In *Bengali*, *jwālan* is, " to kindle a fire ; to inflame ; to vex, distress, torment, persecute." Cp. note cxix. 53.

Let them be caught<sup>3</sup> in the very schemes they have devised.

- 3 For the wicked sings praise<sup>4</sup> over his own soul's lust,  
And grasping gain gives thanks<sup>5</sup>; he contemns<sup>6</sup> the  
LORD.

<sup>3</sup> Cp. ix. 15. *Aq., Symm., and Th.* συλληφθήτωσαν. Similarly the Chaldee and Kimchi.

<sup>4</sup> *Hillel*.—He reserves his *Hallels* for moments of worldly success. For *hillel al*, see Ezra iii. 11. Cp. the usc of *hithhallel* in xlix. 6 (7).

<sup>5</sup> When he says, "Thank God," it is only an ebullition of joy at the triumph of his rapacity.—In his career of gain-gathering he gives thanks,—but not to God;—*God* he utterly rejects. His benedictions are all meant for self,—the idol enshrined in his heart. Cp. Deut. xxix. 17, 18 (*E. V.* 18, 19); "Lest there be among you a root bearing gall and wormwood, and it come to pass, when he hears the words of this curse, that *he bless himself in his heart.*" LXX. ὁ ἀδικῶν ἐνευλογεῖται. *Jerome*, Avarus applaudens sibi blasphemavit Dominum. (Cp. "At mihi plaudo Ipse domi." *Hor.*)

The key to the interpretation of the verse lies in noting that *hillel* and *berek* are properly used of praising and blessing God. The two words occur together in Ps. civ. 35; exiii. 1, 2; 1 Chron. xvi. 36. *Aquila's* rendering is nearly identical with the one we have given;—

ὅτι ὑμνησεν ἀσεβής, ἐπὶ πόθῳ ψυχῆς αὐτοῦ,  
καὶ πλεονέκτης εὐλογήσας διέσυρε τὸν Κύριον.

<sup>6</sup> *Nietz*—scornfully rejects His authority. (The LXX. at 1 Sam. ii. 17 have, rightly, ἡθέτουν—"for the men *ignored the sanctity of the Lord's sacrifice.*") Cp. Deut. xxxi. 20; Ps. lxxiv. 10, 18; Isai. i. 4 ("they have *rejected the Holy One of Israel.*").

This was a word of terrible associations to David. He had "given great occasion to the enemies of the Lord to *contemn*" (*niatzta*) the claims of religion (2 Sam. xii. 14);—and this was an evil which required a public, severe, and prolonged manifestation of God's anger against his sin.

When David recounts these thoughts of the wicked man, it is not so much to inveigh against them, as to paint, for himself and for all, the awful abyss of infidelity into which worldliness might hurl any of them. Cp. ou xxx.

- 4 The wicked,—in the loftiness of his temper,—will  
not inquire<sup>7</sup>;  
“There is no God,” is in all his schemes<sup>8</sup>.
- 5 His ways are at all times firm<sup>9</sup>;  
Thy judgments are on high<sup>10</sup>, out of his sight;  
As for all his adversaries, he puffs at them.
- 6 He has said in his heart, “I shall be unmoved  
through all ages,  
Yea, not within reach of evil<sup>11</sup>.”
- 7 Of cursing is his mouth full, and of guile and extortion;  
Under his tongue<sup>12</sup> are mischief and iniquity.
- 8 He sits in the lurking-place of the villages;  
In covert places he slays the innocent;  
His eyes lay ambush for the helpless.

<sup>7</sup> After God, ix. 10. He prefers self-willed *assumptions* to patient inquiry. *Darash* is used of searching after God, consulting Him, inquiring into His will, in xiv. 2, xxii. 26, xxiv. 6, and frequently.

As in Ps. ix the word was used, first of man's search after God, then of God's inquiring into man's deeds; so here. The ungodly cares not to inquire after God; he thinks that God will not inquire after him;—as if to *ignore* facts were to *destroy* them.

<sup>8</sup> This atheistic thought is the axiom, that stands at the head of all his projects,—and runs through them all. *Symm.* well: δι' ὧν τῶν ἐνθυμημάτων αὐτοῦ.

<sup>9</sup> *Yachilu*. So the Chaldee, Rashi, and most moderns. Cp. Job xx. 21.

<sup>10</sup> Kept in reserve with Thee; not executed speedily; therefore by him supposed not to exist.

<sup>11</sup> *Lit.* “For not in evil.” *Symm.* οὐ γὰρ ἔσομαι ἐν κακώσει. The union of *ledor vador* with what precedes it is commended by xxx. 6 (cp. also xlix. 11). The inequality of the lines gives greater prominence to the proud boast in the second part of the verse. The construction, too, is simpler.

<sup>12</sup> Stored up there for use.

- 9 He lurks in the covert as a lion in his lair;  
 He lurks to seize the poor,  
 He seizes the poor, dragging him in his net.  
 10 So, crushed he sinks down<sup>13</sup>;  
 And the helpless fall beneath his strong ones.
- 11 He has said in his heart: "God has forgotten,  
 He has hid His face; He will never see<sup>14</sup>."  
 12 Arise, O LORD! O God, lift Thy hand,  
 Forget not the poor.
- 13 Wherefore does the wicked condemn God,  
 And say in his heart, "Thou inquirest not<sup>15</sup>?"  
 14 Thou seest! For Thou lookest on mischief and despite,  
 To requite<sup>16</sup> with Thy hand;  
 On Thee the helpless leaves all<sup>17</sup>;  
 Thou hast been helper to the fatherless.
- 15 Break Thou the arm of the wicked and bad man;  
 So, when Thou inquirest into his wickedness, Thou  
 shalt find none.

- 16 The LORD is King for ever and ever,  
 The nations are perished from off His land.  
 17 The desire of the meek Thou heardest, O LORD;  
 Thou preparest their heart; Thou inclinest Thine ear;

<sup>13</sup> *Symn.* ὁ δὲ θλασθεὶς καμψήσεται.

<sup>14</sup> "The true, personal, God would disturb his plans, so he denies Him. There is nought (he says) but Destiny,—and that is *blind*; an Absolute,—and that has no eyes; an Idea,—and that has no grasp." (From *Del.*)

<sup>15</sup> Makest no inquisition into men's deeds, nor requirest any compensation for misdoings.

<sup>16</sup> *Lathêth*, 1 Kgs. viii. 32; Jer. xvii. 10, and (especially) xxxii.

19. Cp. Numb. xxxi. 3; Ps. xxviii. 4.

<sup>17</sup> *Lit.* "will abandon;"—himself; his all.

18 To judge the fatherless and the down-trodden,  
That frail man on earth<sup>18</sup> may no longer terrify<sup>19</sup>.

<sup>18</sup> *Lit.* "from the earth;"—whose resources are all drawn from the earth;—who can only act from the earth, as his basis or fulcrum.

<sup>19</sup> There is an alliteration in the original, of which *Del.* gives this imitation; "ut non amplius *terreat* homo *terrenus*."

# XI.<sup>A</sup> §

*To the Precentor; David's.*

1 IN the LORD have I taken refuge; how say ye  
then to my soul,  
"Flee away to your mountain<sup>1</sup>, O birds.  
2 "For lo! the wicked bend the bow,  
"Fit their arrow upon the string,  
"To shoot amid darkness at the upright of heart.  
3 "For the foundations<sup>2</sup> are being overthrown:  
"And the righteous man,—what has he effected<sup>3</sup>?"

<sup>4</sup> Faith abiding firm amidst abounding iniquity.

§ With v. 4, cp. x. 16.

~~Gen.~~ Gen. xviii. 16-33, xix. 17-29; Deut. xxix. 14-29; Prov. x. 23-25.

<sup>1</sup> As there is an undoubted reference in v. 6 to Gen. xix. 24, this may be a glance at Gen. xix. 17.

Wickedness seemed to be getting the upper hand to such a degree that the godly remnant (Isai. i. 9) felt themselves tempted to flee, as Lot was bidden to flee, from the city to the mountain.

<sup>2</sup> The foundations of religious faith, on which civil order and authority, as well as moral integrity, rested. Cp. lxxxii. 5. *Ἀγ. θεμελίοι.* *Symm. θεσμοί.* (Cp. Ezek. xxx. 4.)

<sup>3</sup> He is as much in a minority now as he ever was. He has "wrought no deliverance on earth" (Isai. xxvi. 18). Had he not better leave the field of battle? Why struggle against (what men call) the "inevitable course of events"?

- 4 The LORD is in His holy palace<sup>4</sup>,  
 The LORD,—in heaven is His Throne ;  
 His eyes behold, His eyelids try, the children of men<sup>5</sup>.
- 5 The LORD tries the righteous man,  
 But the wicked and lover of violence His soul hates<sup>6</sup>.
- 6 On wicked men He will rain snares<sup>7</sup>,  
 Fire and brimstone, and horror-breathing wind<sup>8</sup>;—  
 The goodly share of Their cup<sup>9</sup>.

<sup>4</sup> Or "His sanctuary's palace:"—as in 1 Kgs. vi. 3, *heykal habbáyith*—"the temple's palace."

<sup>5</sup> Though His Throne be on high,—too high for the ungodly to see it (x. 5),—yet His eyes are ever scrutiuizing the affairs of men. Cp. Gen. xviii. 21.

The "eye-lids" are dropped, when a minute examination is made. (On *bachan*, to examine, or assay, cp. xvii. 3.)

<sup>6</sup> The reply to despondent reasonings.—The sufferings of the righteous are allowed for their purification and the manifestation of their character:—not to confound the distinction between right and wrong, but (eventually) to make it incontrovertibly plain.

<sup>7</sup> LXX. *παγίδας*. As they are hasting in lawless self-confidence to chase the righteous, they are overtaken by a shower of "snares," from whose sudden gripe there is no escape. Cp. Isai. xxiv. 18; St. Luke xxi. 35.

The allusion to Gen. xix. 24 is clear.

<sup>8</sup> *Ruach ziláfoth*—"a breath of horrors." For *ruach*, cp. Isai. xxx. 33. *Ziláfah* occurs elsewhere only in Ps. cxix. 53; Lam. v. 10. The root *záf* means "to be sad, gloomy, disconsolate," Gen. xl. 6; 1 Kgs. xx. 43; Dan. i. 10. *Ziláfah*, therefore, the intensive form, would mean, "deep dejection, horror."

The imagery may be derived from the *Samûm*, the "horror-inspiring" wind of the Desert.—So sudden, so destructive, should their calamity be.

Schultens (ap. Gesen. *Thes.* p. 425) notices that the Arabic *dhaifa* and *zaifa* mean to "inflict sudden death; esp. by poison (*dhúáf*)."

<sup>9</sup> Such is the brimming cup with which their licentious carousal shall be wound up;—a ghastly compound of flame and sulphur and poisonous *samûm* blast. That is the portion which is assigned

7 For righteous is the LORD, He loves righteous deeds ;  
The upright shall behold His face<sup>10</sup>.

to them,—nay, which they have chosen for themselves. Cp. xvi. 5 ; lxxiii. 10 ; lxxv. 8.

*Obs.* It was part of God's merciful arrangements for Israel's probation, that so terrible a proof of His indignation against sin should stand on the very borders of the Holy Land. *The site of the five cities was inside the tribe of Judah* :—(Josh. xv. 2.) A portion of the Dead Sea is visible from Jerusalem. It was as if the very topography of Palestine had inscribed upon it : "I have set before you life and death, blessing and cursing." (Deut. xxx. 19 : cp. xxix. 23.)

<sup>10</sup> His *unveiled* countenance ;—no longer hidden behind deeds of strange providential discipline (xiii. 1) ; no longer making itself felt in a few straggling rays ;—but like "the sun in a morning without clouds." (2 Sam. xxiii. 4.)

The rendering adopted in the text, though differing from that of the LXX., *Vulg.*, and both our English versions, is that of the *Targum*, and is certainly most in harmony with Scripture usage.

1. The analogy of xvii. 15, "In righteousness shall I behold *Thy* face," is almost of itself convincing ;—but, with cxl. 13 added, is, I think, quite conclusive. (Cp. Rev. xxii. 5.) 4-

2. *Panim* is generally the *object* of sight (as in Exod. xxxiii. 20) ;—the fountain of beatific light, which whoso sees has "fulness of gladness," (iv. 6 ; xvi. 11.)

\* \* \* \*

Here on earth it was bliss to "appear before God" (*heraath*, xlii. 2, etc.) ; to gaze on the symbolic pledges of His presence (lxiii. 2) ;—to present themselves before His *invisible* eye, and *feel* its guidance (xxxii. 8), and "in its light see light."—But what to see Him "face to face" ! (1 Cor. xiii. 12.)

## XII.<sup>A</sup> §

*To the Precentor : on Sheminith. A Psalm of David.*

<sup>A</sup> A promise that the four times repeated prayer, "Arise, O Lord" (iii. 7, vii. 6, ix. 19, x. 12), shall be answered. (See v. 5.)

§ With v. 5, "at whom they puff," cp. x. 5.  
"poor and needy," ix. 18.

⚡ Exod. ii. 23-25.



- 1 **SAVE**, LORD, for the godly man is come to an end,  
 For the faithful are vanished from among the  
 sons of men<sup>1</sup>.
- 2 They speak falsehood each to his companion,  
 With lip of smoothness, with double heart<sup>2</sup>, do they  
 speak.
- 3 May the LORD cut off<sup>3</sup> all lips of smoothness,  
 The tongue that speaketh great things ;
- 4 The men who say : " We will make our tongue do  
 valiantly ;  
 " Our lips are with us<sup>4</sup> : who is Lord over us ? "
- 5 " Because of the oppression of the poor, because of  
 the groaning of the needy,  
 " Now will I arise," saith the LORD ;  
 " I will place in safety him at whom they puff."
- 6 The LORD's sayings<sup>5</sup> are pure<sup>6</sup> sayings,

<sup>1</sup> Cp. Micah vii. 2 ; Isai. lviii. 1.

<sup>2</sup> *Lit.* "with heart and heart." The first line of this verse is referred to in Eph. iv. 25 (immediately before the passage quoted from Ps. iv. 4).

<sup>3</sup> *Yakréth*.—The word used of cutting off from Israel's covenant-privileges—Gen. xviii. 14 ; Levit. xviii. 10 ; and in the *Nifal* frequently, Exod. xii. 15, 19 ; Levit. vii. 20, 21, 27, etc. (Cp. the use of the noun *kerithuth*—dissolution of marriage covenant,—divorce, Deut. xxiv. 1, 3.) It also occurs in 2 Sam. vii. 9 ; "I will cut off all thine enemies from before Thee." (Cp. Ps. xxxiv. 16, and the preface to Ps. xxxvii. *Obs.* 2.)

<sup>4</sup> *i.e.*, On our side,—ready to help us (2 Kgs. vi. 16 ; ix. 32).

<sup>5</sup> *Vulg.* Eloquentia. The *promises* contained in the preceding verse. Those *promises* were made, in effect, by God when He came down to rescue Israel, because He "heard their groaning" (*neaqah*, Exod. ii. 24, vi. 5, to which the *anaqah* of the preceding verse points).

<sup>6</sup> *Tahor*—used of gold in Exod. xxv. 11, etc. There was no alloy

Silver assayed<sup>7</sup> in a crucible on earth,  
Seven times refined.

- 7 Thou, O LORD, shalt keep them,  
Thou shalt guard him from this generation<sup>8</sup> for  
ever;—  
8 Though wicked men march to and fro on all sides,  
While vileness<sup>9</sup> is exalted among the sons of men.

in God's promises; they would be *wholly* fulfilled. The present trial should only serve to evince their purity. The history of God's covenant with Israel—or with David—was as a furnace, in which the Divine promises were *tried*; and they stood the test.

<sup>7</sup> *Tserufah*—which has gone through the purifying process, and passed the assay. Cp. xviii. 30; cxix. 140. The verb is used of “trying” or “proving” in xvii. 3; xxvi. 2; cv. 19.

<sup>8</sup> The world around him. Cp. Deut. xxxii. 5; Acts ii. 40; Gal. i. 4.

<sup>9</sup> *Zulloth*.—*Zolél* is the description of the PROFLIGATE SON in Deut. xxi. 20.

### XIII.<sup>A</sup>

*To the Precentor: A Psalm of David.*

- 1 **H**OW long, O LORD, wilt Thou forget me for ever<sup>1</sup>?  
How long wilt Thou hide Thy face from me?  
2 How long shall I arrange plans<sup>2</sup> in my soul,

<sup>A</sup> The preceding Psalm *ended* (as few do) in a drooping tone. Faith was still vigorous, but the circumstances were such as nothing but the most energetic faith could cope with.

In xiii David reverts (v. 2) to the sad prospect of the vile man “exalted” (xii. 8), and pleads earnestly for God's interposition.

<sup>1</sup> “How long . . . for ever?” It seemed as if God had forgotten him *for ever*. Faith, however, bursts through the gloom of *appearances*, and says, “How long shall it be thus? *How long* shall this *interminable* severance between my soul and the Light of Life continue?”

<sup>2</sup> Or “lines of action,”—a military phrase. *Chrys.* mentions a

With weariness in my heart through the day?  
How long shall my enemy be exalted above me?

- 3 Look hither and hear me, O LORD my God,  
Enlighten my eyes<sup>3</sup>, lest I sink into the sleep of death.
- 4 Lest my enemy say, "I have overpowered him":  
Lest my foes rejoice because I am moved.
- 5 But as for me, I rely on Thy mercy;  
Oh let my heart rejoice in thy salvation!  
So will I sing to the LORD, because He has dealt bounteously with me.

rendering "*τάξω γυνώμας*." His nights were thus busily employed; but all his well-wrought plans vanished before the light of day, and left him only "weariness of heart,"—weariness in waiting for God's long-deferred relief. Cp. xiv. 6.

<sup>3</sup> The eyes of men who are faint are dim;—hence, "to enlighten the eyes" was used in the sense of reviving the spirits. See 1 Sam. xiv. 27, 29; cp. Ezra ix. 8. Here the "light" is the manifestation of God's favour.

#### XIV.<sup>A</sup> §

*To the Precentor. David's.*

- 1 **THE** fool has said in his heart, "There is no God."  
They have corrupted themselves<sup>1</sup>, have done abominable deeds;

<sup>A</sup> Oh when will salvation shine forth from Zion across a world that lies in wickedness?

§ This Psalm, like xiii, ends with longing desire for the joy of God's salvation. In v. 6 we have the upshot of the deliberations alluded to in xiii. 2; and in v. 5 we have "the righteous generation," in contrast to the "*dor*" of xii. 7.

*Gen.* vi. 5-12, xi. 1-9; *Exod.* xxxii. 7, 8; *Judg.* ii. 8-21.

<sup>1</sup> *Hishchithu*—the word used in *Gen.* vi. 12; "All flesh has corrupted its way:" and in *Judg.* ii. 19; "They returned and corrupted themselves more than their fathers."

There is none that does good.

- 2 The LORD looked down<sup>2</sup> from heaven on the sons of men,

To see if there were any who acted wisely, inquiring after God.

- 3 The whole has turned aside<sup>3</sup>; all alike are become loathsome;

There is none that does good, not even one.

- 4 Have they no knowledge, all those workers of iniquity?—

The eaters of my people<sup>4</sup> have eaten bread;

They have not called on the LORD.

- 5 Yonder<sup>5</sup> they shuddered with fear!

For God is among the righteous generation.

<sup>2</sup> The word used in Gen. xviii. 16 of the heavenly visitants "looking down" upon Sodom.

<sup>3</sup> *Sar*—used in Exod. xxxii. 8 (cp. Judg. ii. 17) of the apostasy of Israel at Sinai: "Thy people has corrupted itself (*shichêth*). . . . They have quickly *turned aside* (*saru*) out of the way." *Not one of them did good, not even Aaron.*

So now again, in David's time, Israel was in revolt from God's covenant; and he himself (happy and holy penitent as he was) had to confess that "his sin was ever before him."

Well might St. Paul refer to this Psalm in proof of his great argument in Rom. iii.

Yet amidst this universal exhibition of evil amongst "the sons of men," there was "an election of grace" (Gen. vi. 8; Exod. xxxiii. 12; cp. 2 Sam. xv. 25, Rom. xi. 5), a "righteous generation" (v. 5).

<sup>4</sup> The reference seems to be to the *leaders*, who seduced the people, and made them their victims. So Mic. iii. 3, which perhaps looks back to this Psalm and to xxvii. 2. Cp. Prov. xxx. 14.

The rapacious king in Homer (*Il. A.* 231) is called "people-devourer" (*δημοβόρος*).

<sup>5</sup> Suddenly, while they were in complete security (liii. 6), terror lays hold on them.

- 6 You pour contempt on the poor man's resolve<sup>6</sup>,  
 Because the LORD is his refuge !
- 7 Oh that Israel's salvation were granted out of Zion<sup>7</sup> !  
 When the LORD turns back the captivity of his  
 people<sup>8</sup>,  
 Then let Jacob rejoice, let Israel be glad.

<sup>6</sup> His plan or line of action (xiii. 2) ; his pious and most wise resolve to make God his refuge. "You must needs deride this as arrant folly,—to trust in an unseen God !"

But (says the next verse) a time will come, when our faith will be amply justified. Oh that that joyful time were here !

<sup>7</sup> David, in his flight from Absalom, had left the *Ark* in Zion. *That* was the point to which his soul turned for its consolation.

<sup>8</sup> *Shavah* means to subjugate, to reduce to a state of thralldom. It is applied to Job's temporary subjection to misery (xlii. 10) ; "The Lord turned the *captivity of Job*." In Ezek. xvi. 53 it is used of the miserable state of Sodom, imprisoned beneath that crust of salt and sulphur.

*Shevuth*, therefore, may well refer here to the tyranny exercised over God's people by the ungodly spoken of at v. 4. The real oppressor (as in Job's case) was Satan. The real thralldom was to sin. Salvation from these could come only from the inexhaustible loving-kindness of Him who had chosen Zion to be the earthly centre of His kingdom.

*Shuv shevuth* probably meant (at least originally) "to return to the captivity;" for Israel's subjection to its enemies was always a consequence of God's *turning away from them* on account of their sins (cp. Deut. xxxii. 20). In Deut. xxx. 3 it is difficult to give it any other rendering: (cp. also Numb. x. 36; Ps. lxxxv. 1; Isai. li. 8.) When God turned back to His subjugated people, "the light of His countenance" fell on them, "and they were saved" (lxxx. 19).

## XV.<sup>A</sup>

### *A Psalm of David.*

<sup>A</sup> The last Psalm showed us the "righteous generation," "Jacob," "Israel," in thralldom, yet "making the Lord their refuge," and longing for the day when deliverance shall come to them out of Zion.

- 1 **L**ORD, who shall sojourn<sup>1</sup> in Thy tabernacle?  
 Who shall dwell in Thy holy hill<sup>2</sup>?  
 2 He who walks uprightly and works righteousness  
 And speaks truth in his heart<sup>3</sup>.  
 3 He allows no slander on his tongue,  
 He does no ill to his companion,  
 And takes up no reproach against his neighbour<sup>4</sup>.  
 4 Despised is he in his own eyes, and worthless<sup>5</sup>,  
 But them that fear the LORD he honours<sup>6</sup>;

Ps. xvi will take up this situation: "Preserve me, O LORD, for I have taken refuge in Thee."

But, meantime, what is the *character* of those who are entitled to use such language? Who are this Israel, who may hope to share in the "salvation out of Zion"?

Ps. xv answers this question. (Cp. xxiv. 6; lxiii. 1.) Uprightness of heart and life, with deep humility and self-denying benevolence: these are what guarantee the genuineness of those aspirations after God.

*Ps. xxiv, ci; Isai. xxxiii. 13-17.*

<sup>1</sup> As Thy guest—v. 4. Cp. xxvii. 4, 5; lxx. 4.

<sup>2</sup> Or, "Thy sanctuary's hill,"—that Zion where Thou hast promised to dwell, and where to the eye of faith all the Majesty which was visible on Sinai is invisibly present.

<sup>3</sup> Whose *heart-converse* is truthful:—who in that hidden council-chamber of the soul holds no parley with what is false. Cp. lxxiii. 1.

<sup>4</sup> He does not take it up and flaunt it about, and help to fasten it on the poor victim's neck. He would rather bury it.

<sup>5</sup> So the Targum, Kimchi, and Aben-Ezra; also Coverdale (in Pr. Bk. Version), J. H. Michælis, Gesenius, and Delitzsch. So in 2 Sam. vi. 22, David says: "And I will be yet viler than this, and will be base in my own eyes." (For the contrast, see Prov. xxvi. 12; Job xxxii. 1, etc.)

"The true Christian is a man humbled, *degraded in his own esteem*, brought down from the lofty pedestal of self-righteousness to lean upon the mercy which is equally bestowed on all who seek it." (H. Macmillan, *B. T. in Nature*, p. 338.)

<sup>6</sup> Cp. xvi. 2.

- He swears what is to his hurt, but alters it not<sup>7</sup>.  
 5 He lays not out his silver in usury<sup>8</sup>,  
 Nor takes a bribe against the innocent.  
 He who does these things shall be unmoved for  
 ever<sup>9</sup>.

<sup>7</sup> If unadvisedly he promises what is found eventually to his own harm (*lehare'â*; Levit. v. 4), he does not shrink from fulfilling his engagement; he does not try to substitute (*hamir*, Levit. xxvii. 10, 33) something else for it.

<sup>8</sup> Levit. xxv. 37.

<sup>9</sup> *Why*,—is explained in xvi. 8; because "the Lord is on his right hand."

XVI.<sup>A</sup>

*Michtam of David.*

- 1 **P**RESERVE me, O God, for I have taken refuge  
 in Thee<sup>1</sup>.

<sup>A</sup> The true Israelite rejoicing in God as the highest good; and placing affiance in Him in the face of Death and Hades.

Pss. xvi, xvii, and xviii, are unfoldings of what God does for His faithful and loving children. They are bound together by references to Deut. xxxii. 9-13 (xvi referring to vv. 9, 12; xvii to vv. 10, 11; xviii to v. 13).

This and the following Psalm are plainly linked very closely together.

With v. 1, "I have taken refuge," cp. xvii. 7.

5, "my portion," . — 14.

5, "holdest firm," . — 5.

7, "by nights," . — 3.

11, "Thy right hand," — 7.

11, "*sova*," . — 14, 15.

† Numb. xviii. 20-24. Deut. xxxii. 9-12. 2 Sam. vii. 20-29. Lam. iii. 22-26.

<sup>1</sup> He is the "poor man" of xiv. 6.

- 2 I have said<sup>2</sup> to the LORD, "My Lord art Thou<sup>3</sup>,  
 "My prosperity has no claims on Thee<sup>4</sup>;  
 3 "'Tis for the holy ones, who are in the land,  
 "And the excellent ones, in whom is all my delight<sup>5</sup>."  
 4 Many shall be their sorrows, who wed themselves  
 to<sup>6</sup> another god;  
 Their libations of blood, will I not pour out,  
 Nor take their names upon my lips<sup>7</sup>.

<sup>2</sup> A comparison of xxxi. 14, cxi. 6, makes it probable that the text is to be read *amarti* (cp. *yadati* in cxi. 12). The LXX. have *εἴρα*; and so the versions generally.

The masoretic punctuation supposes an ellipsis of "O my soul;" which the Targum supplies (doubtless from Lam. iii. 24). 1 Sam. xxiv. 11 (*vattáchos*) is scarcely sufficient to justify such an ellipsis.

<sup>3</sup> My supreme Lord;—who hast an absolute right to all my services.

<sup>4</sup> *Tovah* (rendered "prosperity" in cvi. 5; Lam. iii. 17) is the word used by David in 2 Sam. vii. 28. Repeatedly in that thanksgiving prayer he had spoken of himself as God's *servant*:—who had no claim on God,—“The Lord God,”—for the great things He had done for him. Then in v. 28 he says, “And now, O Lord God, Thou art the God; and Thy words shall be truth;—and Thou promisedst to Thy servant this prosperity” (*tohav*).

Why? Was it “*obligatory*” on God? (*áleyka*, as in 2 Sam. xviii. 11). No; it was only of God's overflowing bounty (2 Sam. vii. 21, “according to Thy own heart”), and for the sake of Israel His people, whom He had redeemed to Himself from the gods of the nations (v. 23).

LXX. τῶν ἀγαθῶν μου οὐ χρεῖαν ἔχεις.

<sup>6</sup> Thy goodness to me,—Thy exaltation of me,—shall be viewed as a trust on behalf of Thy Saints.

All Israel were by vocation *qedoshim*: Levit. xi. 44, 45. If many of them failed to be so, yet there remained at least the inner circle of the “excellent ones;”—in whom God, and therefore God's servant, delighted. (Cp. xv. 4.)

<sup>6</sup> *Maháru*.—Elsewhere only in Exod. xxii. 16,—of a man's purchasing a wife by a dowry. (Cp. the “*hemiru*” of Jer. ii. 11.) Dearly did the idolater purchase his unlawful love.

<sup>7</sup> Exod. xxiii. 13; Hos. ii. 17; Ps. xx. 7.



5 The LORD is the goodly share of my portion<sup>8</sup> and my cup :

Thou holdest firm my allotment.

6 The lines<sup>9</sup> are fallen to me in pleasant places,  
Yea, my inheritance is acceptable unto me<sup>10</sup>.

7 I will bless the LORD<sup>11</sup> who has given me counsel<sup>12</sup> ;  
Yea, by nights have my reins instructed me<sup>13</sup>.

8 I have set the LORD always before me ;  
Because He is on my right hand, I shall be unmoved.

9 Therefore my heart is glad, and my glory exults,  
Yea, my flesh shall dwell in safety<sup>14</sup>.

<sup>8</sup> *Menath chelqi*. (For *menath*, cp. xi. 6.)

"My portion" refers us back to Numb. xviii. 20, where Aaron (as the Levites generally) is declared to have no inheritance or portion (*chêleq*) in the land.

In the text all Israel is viewed as a "spiritual priesthood;" who, wholly devoted to God, had Him for their everlasting reward. Cp. lxxiii. 26; cxix. 57; Lam. iii. 24.

*Obs.* 1. In 2 Chr. xxxi. 4, *menâth* is used of the "share" of food assigned to the priests.

*Obs.* 2. The text is the converse of Deut. xxxii. 9; "The Lord's portion is His people." God had chosen them; therefore they were to choose Him; loving Him, who had "first loved them."

<sup>9</sup> The measuring lines which marked out the limits of an estate. Cp. Deut. xxxii. 9; Josh. xvii. 5.

<sup>10</sup> So *shafar-al* is rendered by E. V. in Dan. iv. 27 (*Chald.* 24). What had come to him as his inheritance, he embraced with the full approval of his judgment and his affections.

<sup>11</sup> "Blessed be God for blessing us," is Bp. Andrews' expression. (Serm. on 1 St. Pet. i. 3.)

<sup>12</sup> In xiii. 2 he had spoken of his own weary search after "plans" of action. The mighty God had now become his "Counsellor." (Cp. xxxii. 8.)

<sup>13</sup> "Night ever recurs to David's mind; because it is then the mind turns in on itself, and feels its own true character whatever it be." (A. Knox; *Corr. with Jebb, Let.* 8.) Cp. vii. 9; xvii. 3.

<sup>14</sup> Cp. above, on iv. 8.

- 10 For Thou wilt not abandon my soul to Hades<sup>15</sup>,  
 Thou wilt not suffer Thy Holy One<sup>16</sup> to see corrup-  
 tion<sup>17</sup>.
- 11 Thou shalt show me the path of life,  
 Fulness<sup>18</sup> of gladness in Thy presence,  
 Pleasures<sup>19</sup> in Thy right hand<sup>20</sup> for evermore.

<sup>15</sup> LXX. εἰς ᾗδην. (Al. ᾗδου.)

✱

<sup>16</sup> All the old versions, and the larger number of MSS., as well as the Qeri, have the singular. LXX. τὸν ἁγιόν σου. *Vulg.* and *Jer.* Sanctum tuum. The quotations by St. Peter (Acts ii. 27) and St. Paul (Acts xiii. 35) imply that the Jews then read it in the singular.

<sup>17</sup> *Sháchath*. LXX. διαφθόραν. Cp. Jonah ii. 3; "Out of the womb of *Hades* I cried:"—v. 7, "Thou broughtest my life up *out of corruption*;"—or, so as not to see corruption.

<sup>18</sup> *Sová*: lit. "satiety." Cp. Peter Damiani's

"Avidi et semper pleni, quod habent desiderant."

Upon which Abp. Trench quotes from Hildebert: "Desiderantes satiantur, et satiati desiderant."

<sup>19</sup> The same word as in v. 6.

<sup>20</sup> *In*;—stored up there, as in an inexhaustible fountain.

## XVII.<sup>A</sup>

### *A Prayer*§. *David's*.

- 1 **H**EAR the right<sup>1</sup>, O LORD; attend to my cry<sup>2</sup>;  
 Give ear to my prayer, made with guileless  
 lips.

<sup>A</sup> Guard as Thine own him who is wholly Thine.

§ So in the Titles of 86, 90, 102, 142. (See also the conclusion of Ps. 72.)

<sup>1</sup> *Ag. δίκαιον*. In David's person *Right* was oppressed;—Right cried out to heaven. Would not God hear it and vindicate it? (St. James v. 4.)

<sup>2</sup> *Rinnah*—shout;—outcry. In lxi. 1 it is in parallelism with "prayer."

- 2 Let my sentence come forth<sup>3</sup> from Thy presence,  
 Let thine eyes look on equity.
- 3 Thou hast tested my heart, hast held visitation by  
 night ;  
 Thou hast assayed me, and findest nought ;  
 Resolved am I<sup>4</sup> ; my mouth shall not swerve.
- 4 As for the dealings of men<sup>5</sup>, by the word of Thy lips  
 I have guarded against the ways of the oppressor.
- 5 Because my treadings held firm<sup>6</sup> to Thy paths,  
 My steps have been unmoved.
- 6 I have called on Thee ; for Thou wilt answer me,  
 O God ;  
 Incline Thy ear to me, hear my speech.
- 7 Exhibit Thy special mercies, Thou who savest them  
 that flee for refuge<sup>7</sup>

<sup>3</sup> He does not doubt that a righteous decision is already *laid up there*.

<sup>4</sup> *Zammolthi* : Jer. iv. 28. He had resolutely chosen his course : —had vowed fealty to God ;—his mouth should never deviate from that good confession.

<sup>5</sup> *Adam* :—natural men ;—children of him, who transgressed (*ávár*) God's covenant. (Hos. vi. 7.) Cp. 1 Sam. xxiv. 10.

<sup>6</sup> *Tamok*. On the whole, it seems easier,—more in harmony with the context,—and more accordant with the use of *tamák* in Prov. v. 5,—to take this as an inf. abs. used gerundially.—It is, then, a *response* of the faithful soul to God's upholding goodness. God "held firm" the privileged condition of Israel (xvi. 5) ;—the believer "holds firm" to God's ordinances, and so finds strength.—Most versions ; "Hold Thou up my treadings."

<sup>7</sup> *Chosim* ; "refuge-seekers ;"—absolutely ; without mention of the *place* of refuge. *Del.* compares the οἱ καταφύγοντες of Hebr. vi. 18. Standing here as the antithesis to "rebels," it might almost be rendered "loyal-hearted men." It is the true-hearted liegeman, who will feel confident of his Lord's willingness to protect

- From haughty rebels with Thy own right hand<sup>8</sup>.  
 8 Guard me as the pupil of an eye<sup>9</sup>,  
 Hide me under the shadow of Thy wings;<sup>10</sup>  
 9 From wicked men who oppress me,  
 My deadly<sup>11</sup> enemies, who compass me around.
- 10 They are closed up in their fat<sup>12</sup>,  
 With their mouth they speak haughtily.  
 11 Tracking our steps<sup>13</sup> even now they surround me ;  
 They fix their eyes to cast me on the ground.  
 12 His likeness is as a lion thirsting to rend,  
 And as a young lion lurking in covert places<sup>14</sup>.
- 13 Arise, O LORD, surprise him,<sup>15</sup> bow him down ;<sup>16</sup>  
 Rescue my soul from the wicked one with Thy own  
 sword :

him ; and who will therefore be ready to take refuge with him.  
 Cp. on ii. 12.

<sup>8</sup> The connexion is : "Who *savest* . . . with Thy right hand." See lx. 5 (7) ; xcvi. 1 ; cxxxviii. 7 ; cp. xviii. 35, xx. 6.—The contrast is given in 1 Sam. xxiv. 14 ; xxv. 26, 33.

<sup>9</sup> *Heb.*, "as the black (*ishon*) of the daughter of the eye ;"—so tender and delicate ; so ready to retire beneath the sheltering veil of the eyelid. (In spite of the analogy of the Arabic, *insdn*, it seems better to take *ishon* from *ashán*, "to be black." See Prov. vii. 9 ; xx. 20.)

<sup>10</sup> See Deut. xxxii. 10, 11. Cp. Ruth ii. 12 ; Ps. xxxvi. 7, lvii. 1, lxiii. 7, xci. 4.

<sup>11</sup> Or "greedy ;" cp. xxvii. 12, xli. 2.

<sup>12</sup> Cp. Deut. xxxii. 15 ; Job xv. 27 ; Ps. cxix. 70. Self-indulgence has closed their hearts against the finer feelings of humanity.

<sup>13</sup> As a huntsman follows up the *slot*, or track, of the deer.

<sup>14</sup> When a lion is looking out for prey, he crouches down close to the ground.

<sup>15</sup> *Lit.* "get before him," i.e., intercept, and disappoint him.

<sup>16</sup> *Lit.* "bring him on his knees."—xviii. 39.

14 From men, with Thy own hand, O LORD, from men  
of the world<sup>17</sup>;—

Their portion is in life<sup>18</sup>, and with Thy treasure  
Thou fillest their belly;

They have<sup>19</sup> rich store of children, and leave their  
residue to their babes<sup>20</sup>.

15 As for me I shall behold thy face in righteousness;  
I shall be satisfied<sup>21</sup>, on awaking<sup>22</sup>, with Thy image<sup>23</sup>.

<sup>17</sup> "Men belonging to this *transitory* world" (*chéled*; in xxxix. 5 "lifetime;" in lxxxix. 47 "fleeting").

<sup>18</sup> They occupy *Life* as theirs;—and prize it as if there were no higher Life to care for. Cp. *οἱ υἱοὶ τοῦ αἰῶνος τούτου* in St. Luke xvi. 8; xx. 34. The contrast is supplied by xvi. 5, and lxii. 4.

<sup>19</sup> *Yisbeh*: "They are *satisfied*." They look no further than that. If they see themselves,—their features, characters, influence,—reflected in their progeny, their longings are satisfied. The thought of God's glorious manifestation of Himself to the faithful has long vanished from their hearts.

<sup>20</sup> The three long lines of this verse correspond to the ample flow of worldly happiness depicted in them.

<sup>21</sup> LXX. *χορτασθήσομαι*:—used in St. Matt. v. 6, of the reward reserved for those who "hunger and thirst after *righteousness*."

<sup>22</sup> *Haqits*; as in Isai. xxvi. 19; Dan. xii. 2; where it unquestionably refers to the resurrection-morning. The whole tenor of the context (the analogy of xvi. 11, too) shows that it can have no other meaning here. He who spoke of death as a sleep (xiii. 3), meant a reversal of death—a resurrection—by "awaking."

<sup>23</sup> *Temunah*;—used in Numb. xii. 8 ("similitude") of the manifestation of Divine glory to Moses;—the highest allowed to mortal eyes, previous to the Transfiguration;—yet only a faint foreshadowing of the "Beatific Vision." (Cp. 1 Cor. xiii. 12, xv. 49; 2 Cor. iii. 18; Col. iii. 10; 1 St. John iii. 2.)

## XVIII.

*To the Precentor: (A Psalm) of David, the servant of the Lord\*, who spake to the Lord the words of this song† in the day the Lord had delivered him‡ from the hands of all his enemies, and from the hand of Saul; and he said:—*

1 I WILL love Thee<sup>1</sup>, O LORD, my strength :  
 2 The LORD is my cliff<sup>2</sup>, and my fortress, and my deliverer ;  
 My God, my Rock, in whom I take refuge<sup>3</sup>,

\* "The Servant of the Lord;"—the name given to Moses (Josh. i. 1, 13, 15, and in nine other places of that book) and to Joshua (Josh. xxiv. 29; Judg. ii. 8); but to none other except David (here, and in the title to xxxv). Cp. Acts xiii. 36, ὑπηρέτης.

This is significant;—reminding us of the place occupied by David in the history of Israel. He was the appointed successor of Moses and Joshua; who extended the power of Israel over the whole region allotted to them by Divine promise.

† *Shirah*: a rare form;—used of the two songs of Moses (Exod. xv. 1; xxxi. 19, ff.), of the song of Israel on the borders of the wilderness; of Isaiah's parable (v. 1), and of the present Psalm.

‡ The word used four times in Exod. xviii. 8-10. See especially v. 10, "Blessed be the Lord, who delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh."

David's deliverance out of Saul's hand was not less God's own deed than the deliverance of Israel out of Pharaoh's was.

This illustrates the prolonged reference to the Exodus in the early part of this Psalm.

Read 1 Sam. xxx. The Psalm is found, with some variations, in 2 Sam. xxii.

<sup>1</sup> *Erchemka*: "will love Thee with tender yearning affection"—(here only).

<sup>2</sup> *Selâ*:—a high precipitous rock;—used especially of Petra.

<sup>3</sup> A reference to Deut. xxxii. 37. *Tsur* is used of the Rock at Horeb, Exod. xvii. 6, and xxxiii. 21, 22. Probably these two passages together were the origin of the use of the word in Deut. xxxii. 4, 15, 18, 31. It occurs below in vv. 31, 46. Cp. also 1 Sam. ii. 2; 2 Sam. xxiii. 3; Isai. xxvi. 4.

My shield<sup>4</sup>, and my horn of salvation<sup>5</sup>; my high-tower<sup>6</sup>.

<sup>4</sup> vv. 30, 35, cxliv. 2; Gen. xv. 1; Deut. xxxiii. 29. In exix. 114 it is coupled with *sêther*: in lxxxiv, as here, it is parallel to *misgav*:—perhaps, in the sense of a *Rampart* (cp. *gandān* in Isai. xxxi. 5; xxxvii. 35; xxxviii. 6).

<sup>5</sup> “Horn of salvation”; St. Luke i. 69. (Cp. Ps. cxxxii. 17; Ezek. xxix. 21.) The metaphor has been commonly explained (from the time of Ephraem Syr., ap. Ges. *Thes.* p. 1238) as referring to the *power* lodged in an animal’s horns (cp. Deut. xxxiii. 17). This view, however, seems inadequate.

(a) It is not the idea of *strength*, but that of *height* and dignity, which is mainly found associated with the word in the Psalms—lxxv. 4, 5, 10; lxxxix. 17, 24; xcii. 10; cxlviii. 14; and very definitely in cxii. 9: “his horn shall be high in glory.” (Cp. 1 Sam. ii. 10; 1 Chr. xxv. 5.)

(b) This idea of *elevation* is very prominent in the (undoubtedly cognate) Sanscrit word, *śringa*,—whose meanings are given by Benfey thus: “1. A horn. 2. The top of a mountain. 3. Height, dignity. 4. Sovereignty.” The Bengali *Shabdārtha-Prak.* gives it more definitely; “A mountain-peak (*kūt*: *shikhar*).” Cp. the Swiss *horn*, in *Aarhorn*, *Wetterhorn*, etc.

*Obs.* In Isai. v. 1 *qêren* is used in the sense of a mountain-horn: “My beloved had a vineyard in a very fruitful hill” (or “oil-rich horn”); the reference being either to Canaan generally, or to Zion in particular. The language points more directly to the latter.—As Samuel had consecrated David, pouring out from his “horn of oil” (1 Sam. xvi. 13; cp. 1 Kgs. i. 39), so had God consecrated Israel with the blessings that streamed on it out of Zion-hill.

(c) The idea of *sovereignty* is associated with the term in 1 Sam. ii. 10; “The Lord shall judge the ends of the earth: and give strength to His King: and exalt the horn of His Anointed.” So too Ps. lxxxix. 17, 18.

Its use in Daniel to represent a “sovereign power” is well known.

I think, then, that “my horn of salvation” here means;—“who has saved me on His own glorious height;—associating me with His sovereignty.” (Cp. *tsur-yishl* in 2 Sam. xxii. 47, and Ps. xcv. 1.)

This view is confirmed by the last verse of the Psalm:—“He magnifies the salvation of His King; and shows loving-kindness to His anointed; to David and to his seed for evermore.”

<sup>6</sup> *Misgav*—a hill-fort, or mountain-castle.

- 3 I will call on the LORD, worthy of all praise<sup>7</sup>,  
 So shall I be saved from my enemies.  
 4 The cords of death<sup>8</sup> coiled round me,  
 And torrents of villainy<sup>9</sup> scared me.  
 5 The cords of Hades surrounded me,  
 The snares of death got beforehand with me<sup>10</sup>.  
 6 In my strait I call on the LORD,  
 And cry to my God :  
 Out of His palace<sup>11</sup> He hears my voice,  
 And my cry<sup>12</sup> before Him enters into His ears.  
 7 Then the earth quailed and quaked,  
 And the foundations of the mountains trembled,  
 And quailed in themselves, because He was wroth.  
 8 There went up smoke at His nostrils<sup>13</sup>,  
 And from His mouth fire devoured,  
 Coals were kindled thereat.  
 9 And He bowed the heavens and came down<sup>14</sup>,  
 And thick darkness was under His feet.  
 10 And He rode on a Cherub, and did fly,
- <sup>7</sup> Ps. xlviii. 1.  
<sup>8</sup> *Jer.* funes mortis. The LXX. ὀδίνες, "throes." Cp. Acts ii. 24.  
<sup>9</sup> *Beliyād*—"worthlessness." Cp. the last words of David, 2 Sam. xxiii. 6. LXX. χέμαρροι ἀνομίας.  
<sup>10</sup> Or "took me by surprise." Cp. v. 18.  
<sup>11</sup> Cp. xi. 4.  
<sup>12</sup> A reference to Exodus ii. 23; "And their cry (*shavátham*) ascended to the Lord." Israel in Egypt was oppressed by a tyrant, who feared their greatness;—so David.  
<sup>13</sup> Or "in His wrath;" Deut. xxxii. 22 (to which passage there is here an allusion).  
<sup>14</sup> A second Exodus is described.—("Yarád" is used in Exod. iii. 8.) Cp. Isai. lxix. 1.



- And sped swiftly<sup>15</sup> on wings of wind.
- 11 He made darkness His secret place,  
Round about Him as His pavilion<sup>16</sup>;  
Dark waters, thick clouds of the skies.
- 12 From the brightness before Him His thick clouds  
fleeted past :—  
Hailstones and coals of fire !
- 13 And the LORD thundered in the heavens,  
And the Highest uttered His voice :—  
Hailstones and coals of fire.
- 14 And He hurled His arrows and scattered them,  
And shot forth lightnings and discomfited them<sup>17</sup>.
- 15 Then were the channels of waters seen,  
And the foundations of the world were laid bare,  
At Thy rebuke, O LORD,  
At the blast of the breath of Thy nostrils.
- /
- 16 He sent from on high, He took me,  
He drew me out<sup>18</sup> of the crowding waters ;
- 17 He delivered me from my strong enemy,  
And from them who hated me, for they were too  
mighty for me.

<sup>15</sup> Used of the eagle, Deut. xxviii. 49 ; Jer. xlviii. 40, xlix. 22.

<sup>16</sup> *Sêther* and *sukkah* occur together also in xxvii. 5, xxxi. 20.

<sup>17</sup> The word used in Exod. xiv. 24 of the discomfiture of the Egyptians.

<sup>18</sup> *Yamsheni*. The verb occurs only in David's song, and in Exod. ii. 10 ; where it is used of *Moses* being "drawn" out of the waters of the Nile ;—saved from imminent peril of death to be in the end the Leader of Israel. So it had been with David (cp. note‡, above).

The words in the first line of the verse are also an echo of Exod. ii. 5 ; "She *sent* her maiden *and took* him."

- 18 They got before me<sup>19</sup> in the day of my calamity,  
But the LORD was my stay.
- 19 And He brought me out into open ground,  
He rescued me, because He took delight in me<sup>20</sup>.
- 20 The LORD dealt with me according to my righteousness,  
ness,  
According to the purity of my hands He requited me.
- 21 Because I kept the ways of the LORD,  
And revolted not from my God.
- 22 For all His judgments were before me,  
And His statutes I removed not from me.
- 23 And I was upright before Him,  
And kept myself from my iniquity<sup>21</sup>.
- 24 So the LORD requited me according to my righteousness,  
ousness,  
According to the purity of my hands in His eyesight.
- 25 With a gracious man<sup>22</sup> Thou showest Thyself gracious,  
With the bravely upright Thou showest Thyself  
upright ;
- 26 With one who is purified Thou showest Thyself pure,  
And with the wilful Thou showest Thyself perverse<sup>23</sup>.

<sup>19</sup> "*Scelera semper festinant, quasi contra innocentiam ipsam festinatione prævaleant*, saith Gregory. 'Wickedness is ever on the wing,' but it doth not always fly to the mark : 'it makes haste, as if haste would prevail against innocence ;' but God, that God who 'rideth upon the cherubim and flieth upon the wings of the wind,' overtakes it, and sets up a bulwark against it, to stop it in its course." (*A. Farindon*—iv. p. 317.)

<sup>20</sup> LXX. *ὅτι ἠθέλησέ με*. *Jer.* quia placui Ei.

<sup>21</sup> Which lay in his way (*ἐνπερίστατος*, *Hebr.* xii. 1). Cp. especially 1 Sam. xxiv. 5 ; xxvi. 23, 24.

<sup>22</sup> Or "kindly." See on Ps. iv. 3. LXX. *ὁσίου*.

<sup>23</sup> Cp. *Levit.* xxvi. 23, 24.

- 27 For Thou savest the afflicted people,  
And the lofty eyes Thou lowerest<sup>24</sup>.  
28 For Thou lightest up my lamp<sup>25</sup>,  
The LORD my God makes my darkness to be bright.  
29 For through Thee I break in pieces the robber-troop<sup>26</sup>,  
And through my God I bound over the rampart<sup>27</sup>.  
30 As for God, His way is perfect<sup>28</sup>;  
The promise of the LORD is well-trie<sup>29</sup>;  
A shield He is to all who take refuge in Him.

<sup>24</sup> In 2 Sam. xxii. 28 the line stands :

“And lowerest Thine eyes on the lofty :”

—making them feel the immeasurable distance they lie beneath Thee.

<sup>25</sup> *Ner* :—generally used of the sacred lamps of the golden candelabrum which stood opposite to the Table of Shew-bread, in the Holy Place of the Tabernacle. Exod. xxv. 37; xl. 24, 25, etc.

God's gracious promise (2 Sam. vii) had turned David's house into a Temple, lit up with sacred light. Cp. cxxxii. 17. In 2 Sam. xxi. 17 David himself is the “lamp of Israel.”

*Nir* is used in 1 Kgs. xi. 36, “that David my servant may have a lamp alway before me.” (Similarly, 1 Kgs. xv. 4; 2 Kgs. viii. 19.)

<sup>26</sup> *Gedud* :—used three times in 1 Sam. xxx. 8, 15 of the marauding army of Amalekites (from *Shur*, 1 Sam. xv. 8; xxvii. 8) who burnt Ziklag. This was one of the heaviest trials in David's life. “The people spoke of stoning him; for the soul of all the people was bitter; . . . and David strengthened himself in the Lord his God.” (Note, that *hitsil* is used four times in that narrative. Cp. note ‡ above.) The victory was gained after consulting the Urim and Thummin (vv. 7, 8);—a day or two before Saul's death. (2 Sam. i. 1-4.)

<sup>27</sup> Perhaps alluding to his getting possession of the fortress of Zion.—Gen. xlix. 22 is the only place where *shur* “a wall” occurs in *Heb.* It is found in the Chaldee of Ezra iv. 12, 13, 16.

*Obs.* *Dallég* is used of the swift bounding of the hind in Isai. xxxvi. 6; Cant. ii. 8, 9 :—the only other places, beside the song of David, where it occurs. (Cp. v. 34.)

<sup>28</sup> LXX. ἁμωμος. *Jer.* immaculata. Cp. Deut. xxxii. 4.

<sup>29</sup> Has passed the test of fire. Cp. xii. 6; exix. 140.

- 31 For who is God besides the LORD ?  
And who is a Rock except our God ?
- 32 —The God, who girds me with strength  
And renders my way perfect.
- 33 He makes my feet match the hinds,  
And establishes me on my heights<sup>30</sup>.
- 34 He trains my hands for the battle,  
So that my arms bend a bow of brass.
- 35 And Thou gavest me the shield of Thy salvation ;  
And Thy right hand holds me up,  
And Thy condescension makes me great.
- 36 Thou makest wide room for my steps under me<sup>31</sup>,  
And my ankles have not slipped.
- 37 I pursue my enemies, and overtake them<sup>32</sup> ;  
I turn not, till I have destroyed them.
- 38 I dash them down, and they cannot rise ;  
They fall under my feet.
- 39 And Thou girdest me with strength for the battle,  
Thou bowest down my opposers under me.
- 40 And Thou makest my enemies turn their backs to  
me<sup>33</sup>,  
And I root out them that hate me.
- 41 They cry, and there is none to save ;  
To the LORD they cry, but He hears them not.
- 42 I beat them small as the dust before the wind,  
As the mire of the streets I cast them forth.

<sup>30</sup> Cp. Deut. xxxii. 13 ; and the note on xxx. 7.

<sup>31</sup> Clearing the ground of obstacles.

<sup>32</sup> Cp. 1 Sam. xxx. 8.

<sup>33</sup> *Lit.* "And Thou hast given me my enemies by the neck."  
Exod. xxiii. 27.

- 43 Thou deliverest me from the strivings of the people,  
 Thou makest me the head of nations ;  
 A people I knew not shall serve me.
- 44 At the hearing of the ear they are obedient to me<sup>34</sup>,  
 The sons of the alien pay court<sup>35</sup> to me.
- 45 The sons of the alien fade away,  
 And tremble<sup>36</sup> out of their castles.
- 46 The LORD lives, and blessed be my Rock,  
 And exalted be the God of my salvation ;
- 47 Even the God who granted me retribution<sup>37</sup>,  
 And subdued peoples under me.
- 48 Who rescued me from my enemies ;  
 Yea ! above my opposers Thou exaltest me,  
 From the man of violence Thou deliverest me.
- 49 Therefore will I thank Thee among the nations<sup>38</sup>,  
 O LORD,  
 And sing praise to Thy name.
- 50 He magnifies the salvation of His king,  
 And shows loving-kindness to His anointed,  
 To David and to his seed for evermore<sup>39</sup>.

<sup>34</sup> See, for a typico-historical instance, 2 Sam. viii. 9. And for the ulterior reference, cp. Ps. xxii. 27, Isai. lv. 5.

<sup>35</sup> *Lit.* "feign;" i.e. yield me obsequious and servile homage. Cp. Deut. xxxiii. 29.

<sup>36</sup> That is, probably, "come forth trembling." See Mic. vii. 16, 17.

<sup>37</sup> Cp. 1 Sam. xxiv. 13.

<sup>38</sup> That the heathen might learn to know the greatness and goodness of Him, whom he served. (See Rom. xv. 9.)

<sup>39</sup> This implies that the Psalm was written after the event related in 2 Sam. vii.

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In Rom. xv. 9, St. Paul quotes Ps. xviii. 49, as prophetic of God's

purposes of mercy to the Gentiles. He had previously (x. 18) quoted Ps. xix. 4 as showing that the spread of the Gospel among the Gentiles ought not to seem incredible to the Jews, for that all along God had preached to them by His witnesses in heaven. What occurred now—when the Apostles were sent forth into “all the world” (St. Mk. xvi. 15)—was only *in analogy* with what He had been doing from the beginning. (Cp. Dr. Th. Jackson, vii. 143, 144.) Christ, who was the “end of the Law for righteousness” to the Jew, was also the fulfilment to the Gentile of all the thoughts of Divine benignity and glory, which had been stirred up within them by the silent testimony of creation.

XIX.<sup>A §</sup>

*To the Precentor : A Psalm of David.*

<sup>A</sup> In the outward world God's *glory* is proclaimed, clearly but inaudibly, by the “ordinances” of the heavens;—but in His Law He has provided the inner world of man's soul with a yet dearer manifestation of Himself;—comforting, illuminating, and cleansing; redeeming and upholding.

§ This Psalm comes in between xviii and xx, much in the way that viii did between vii and ix;—a Hymn of meditative praise. In xviii. 49 the Psalmist promised that he would “sing praise to God among the nations;”—this ode fulfils the promise. He takes his stand first on the ground which *they*—the nations—occupied;—nature's testimony to its God (cp. Rom. i. 19, 20). Then he passes on to a eulogy of the Divine Law,—at present dwelling in a Tabernacle on Zion, not yet gone forth in its majesty to the world at large; but destined to do so;—that was implied in God's covenant with Abraham and Israel, and now again with David. The light of salvation, which had lit up a “lamp” for David (xviii. 28), would hereafter “go forth like the sun in its might” (Judg. v. 31), to enlighten the ends of the earth.

Obs. 1. Ps. xviii ended with speaking of the salvation of God's King,—His anointed;—this is the subject of xx and xxi (each of which has *yeshu'ah* twice).

Obs. 2. With vv. 8, 9, “judgments,” etc., cp. xviii. 22.

v. 8, “pure,”	—	20, 24, 26.
vv. 11, 13, “Thy servant,”	—	title.
v. 14, “My Rock,”	—	2, 46.

Obs. 3. A German writer has said, that the two things which struck him with a feeling of the sublime were the starry heavens outside, and the moral sense within him.—Instead of the “moral sense” substitute “God's Revealed word,” which quickens and illumines it, and you have the contrast given in this Psalm.

Obs. 4. The like contrast occurs in Lord Bacon's “Prayer”:—

“I have delighted in the brightness of Thy temple. *Thy creatures have been my books; but Thy Scriptures much more.* I have sought Thee in the courts, fields, and gardens; I have found Thee in Thy temples.”

- 1 THE heavens are recounting the glory of God<sup>1</sup>,  
 And the firmament is telling of His handiwork.  
 2 Day to day pours forth<sup>2</sup> speech,  
 And night to night shows forth knowledge<sup>3</sup>.  
 3 There is no speech<sup>4</sup>, there are no words,  
 All inaudible<sup>5</sup> is their voice ;  
 4 Through the whole earth their chord<sup>6</sup> has gone forth,

<sup>1</sup> EL. In the *first* part of the Psalm only the name *God* occurs (once). In the *second* part only the name *ΥΑΙΝΕΗ* (seven times). The one corresponds to the Divine Government of the World at large ; the other to His special work of Redemption (see v. 14). Cp. *Crisis Hupf.* p. 9 ff.

<sup>2</sup> "Wells out," as a bubbling fountain in a continuous stream.—Every day pours out its eloquent story to its successor :—and so the tradition is preserved in ever fresh life.

<sup>3</sup> Cp. Rom. i. 19 : τὸ γνωστὸν τοῦ Θεοῦ.

<sup>4</sup> *Omer*, as in v. 2.

<sup>5</sup> *Beli nishmá* ;—construction as in 2 Sam. i. 21. The *marg.* of E. V. has : "Without these their voice is heard ;" a rendering which would make the transition to v. 4 easier<sup>t</sup>; but no instance, I think, can be found of *beli* used in this way absolutely.

*Aq.* has οὐκ ἔστι λόγος, οὐκ ἔστι ῥήματα, οὐ (ὅ) μὴ ἀκουσθῇ φῶνὴ αὐτοῦ.

Their language is (like that of one who speaks to the deaf) by *signs*. The laws regulating their orderly motions testify of an infinitely great, wise, and good Lawgiver.

<sup>6</sup> Or "regulative string."—"Qav" is twice rendered *κάνων* by Aquila ;—here and in Job xxxviii. 5. In the latter place it denotes an architect's rule or string. Cp. Ezek. xlvii. 3. But *κάνων* was also used in music, for the *monochord* (see *Liddell and Scott*, in v.) ; which was a graduated string employed in determining musical scales.

This may have been the sense in which Aquila used the term here ; and if so, it gives an easy explanation of the old versions. LXX. φθόγγος. *Vulg.* and *Jer.* sonus. *Symm.* ἦχος.

*Qav* would thus be literally the "*musical rule* ;"—whether as determining the *key-note* ; or as regulating the *time*.

This view is supported by Eusebius's comment : "The voices of days and nights shout so loudly in their doings, to those who are

And their expressions<sup>7</sup> to the world's end.

For the sun He has set a tabernacle in them<sup>8</sup>.

5 And he is as a bridegroom going forth from his chamber<sup>9</sup>,

He rejoices as a mighty man<sup>10</sup> to run his course.

6 His going forth<sup>11</sup> is from the end of heaven ;

able to perceive them, that their *rehearsal* (διδασκαλίαν) reaches every ear. Accordingly, the whole world of human beings is filled with their well-measured, alternate, choral singing." (εὐρύθμου καὶ ἀμοιβαίας αὐτῶν χορείας.) Cp. the old Paraphrase in Corderius (i. p. 347): "Though uttering no speech or words, yet by holding forth the measuring string (κανόνα), and by their own regularity, they invite the whole earth and sea to join in singing God's praise." They strike the key-notes,—they maintain the time and rhythm,—in this great concert of "*songs without words*."

<sup>7</sup> *Millim*—used in cxxxix. 4 of the thought just shaping itself into language, but not yet uttered. (Cp. 2 Sam. xxiii. 2.)

<sup>8</sup> "*Tabernacle*" suggests the idea of resting-place (cp. cxxxi. 3).

Every day the sun went forth from his rest to disperse the darkness, and to give a pledge that at length a greater Sun would rise on the world, to scatter away its sin and misery.

Of this glorious Light the Jewish Tabernacle was also a type. The Ark of the Covenant was the *Sun* of the Jewish ordinances. In its daily routine of sacrifice and worship, it spoke of the holiness and mercy of Him who should hereafter "*tabernacle among men*," their life and light.

Christ, the son of David, was both "the light" (the true Sun) to lighten the Gentiles, and "the glory" (the true Shechinah) of His people Israel.

<sup>9</sup> As a bridegroom, setting out to meet his bride, in splendid attire, and preceded by a blaze of torchlight.

(In Rabbinic, *chuppah* is the canopy under which the nuptial ceremony was performed.)

<sup>10</sup> *Gibbor*.—Cp. Judg. v. 31—"as the sun goes forth in his might" (*gevurah*).

<sup>11</sup> Or "*starting-place*:" the word used in Mic. v. 2.—"Out of Bethlehem Ephratah should He "*go forth* . . . to be ruler over Israel,"—whose "*goings forth*" had been "of old, from the days of eternity." Cp. Hengst. *Christol.*, i. p. 482 (*E. Tr.*).



Up to its ends is his circuit;  
And there is nothing hidden from his heat<sup>12</sup>.

7 The law of the LORD is perfect, restoring<sup>13</sup> the  
soul;

The testimony<sup>14</sup> of the LORD is faithful, making wise  
the simple.

8 The precepts<sup>15</sup> of the LORD are right, gladdening  
the heart;

The commandment of the LORD is pure, enlighten-  
ing the eyes<sup>16</sup>.

9 The fear of the LORD is clean, enduring for ever;

The judgments of the LORD are truth, they are  
righteous altogether.

10 More to be desired are they than gold or much fine  
gold<sup>17</sup>,

<sup>12</sup> The same Almighty Hand, which had given the sun his light-giving, life-sustaining, power in the physical world, had provided light and life also for the spiritual world. Even the Old Covenant was the means of dispensing this joyful light to the faithful;—as the Second Part of the Psalm proceeds to show.

“The rhythm of the Psalm now rises, and has a *double beat*,—corresponding to the warm emotion with which the Psalmist’s heart is glowing.” (*Del.*)

<sup>13</sup> *Meshivah* :—used of restoring from disorder and decay (Ps. lxxx. 19),—from sorrow and affliction (Ruth iv. 15),—from death (1 Kgs. xvii. 21, 22).

<sup>14</sup> *Eduth* :—frequently used of the *Decalogue*,—which was God’s standing *protestation* to Israel. Exod. xxv. 16, 21, 22, 26, etc. Hence the Tabernacle is called “*ohel eduth*,” Numb. ix. 15, xvii. 23, xviii. 2.

<sup>15</sup> *Piqqudim* : See Pref. to Ps. cxix.

<sup>16</sup> xiii. 3; Ezra ix. 8.

<sup>17</sup> *In* the act of keeping them,—not merely as the consequence of doing so.

And sweeter<sup>18</sup> than honey or the droppings of the comb.

11 Moreover, Thy servant finds warning in them ;

In keeping them<sup>18</sup> is great reward.

12 *Deviations*<sup>19</sup>—who may discern ?

From hidden<sup>20</sup> sins oh hold me guiltless !

13 Keep back thy servant also from presumptuous sins<sup>21</sup> ;

Let them have no sway over me ; then shall I be upright,

And guiltless of great transgression.

14 Let the words of my mouth be accepted,

The meditation of my heart also, in Thy presence<sup>22</sup> ;

O LORD, my Rock and my Redeemer<sup>23</sup>.

<sup>18</sup> Cp. Exod. xv. 25, 26.

<sup>19</sup> Or "strayings :"—sins of ignorance or inadvertence ; unpremeditated deviations from God's commandments. Cp. Levit. iv. 2, ff. Numb. xv. 22, 28. LXX. παραπτώματα. *Aq.* ἀγνοίας. *Ambrose* : lapsus.

<sup>20</sup> The same word as in v. 6. Hidden they are from my knowledge, but not from the Light of Thy holy Law. Oh let them not be hid from the healing beams of Thy grace !

<sup>21</sup> *Lit.* "wilful, insolent ones."—As if they were personal enemies, seeking to get power over him. Cp. Exod. xxi. 4 ; Deut. xvii. 12.

On *chasak*, cp. Gen. xx. 5, 6 ; 1 Sam. xxv. 39.

<sup>22</sup> "Be accepted in Thy presence ;" as in Exod. xxviii. 38.—The gold plate, with "*Holiness to the Lord*" graven on it, was to be always on Aaron's forehead when he offered the gifts of the people, "*that they may be accepted before the Lord.*"

<sup>23</sup> *Goel*—used first in Gen. xlviii. 16 ; "The angel that redeemed me from all evil." Used, in the Law, of the near relative who had a right to reclaim forfeited property, or to purchase freedom for a bond-servant. (Levit. xxv ; Ruth iv.) Used of God's *claiming*

*Israel as His own*, and bringing them as such out of Egypt: Exod. xv. 13; Ps. lxxvii. 15; Isai. lxxiii. 9.

God was his "Rock,"—the Eternal ground of all being, of all Truth, and Right, and Holiness; yet also his "Redeemer," having tender care for the restoration of fallen and disinherited man.

XX.<sup>A</sup> §

*To the Precentor: A Psalm of David.*

- 1 **T**HE LORD answer thee in the day of trouble,  
The name of the God of Jacob<sup>1</sup> set thee on high<sup>2</sup>.
- 2 Send forth thy help from the sanctuary,  
And from out of Zion uphold thee:
- 3 Remember<sup>3</sup> all thy meat-offerings,  
And richly accept thy burnt-sacrifice. SELAH.
- 4 Grant thee according to thine own heart,  
And fulfil all thy purpose.
- 5 So will we rejoice over thy salvation,  
And in the name of our God will plant our banners:—
- The LORD fulfil all thy petitions.

<sup>A</sup> Psalms XX and XXI plainly form a pair.—The prayer, and the thanksgiving, of the people for God's Anointed.

- § With v. 4, "Thy heart," cp. xxi. 2.  
5, "Thy salvation," — 1, 5.  
5, "Thy petitions," — 2.  
6, "the might," — 13.

*Obs.* Psalm xix ended with a word that carries us back to Gen. xlviii. 16. This begins with words taken from Gen. xxxv. 3.

<sup>1</sup> Of Him who "redeemed Jacob out of all evil." (See on xix. 14.) Cp. Gen. xxxv. 3; "Let us go up to Bethel, and I will make there an altar to the Lord, who answered me in the day of my trouble." (Cp. Jer. xxx. 7, and notes on xlv. 7, lxxv. 9.)

<sup>2</sup> Place thee in safety; be a fortress to thee.

<sup>3</sup> The "meat-offering" (meal with oil and frankincense) was termed *azkarah*, "memorial."—Levit. ii. 2, 9, 16.

- 6 Now know I that the LORD has saved His Anointed ;  
 He will hear him from His holy heaven,  
 With the saving might of His right hand.
- 7 Of chariots these, and these of horses,  
 But of the name of the LORD our God will we make  
 mention.
- 8 They stooped and fell ;  
 But we arose and stood firm.
- 9 O LORD, save ;  
 May the King<sup>4</sup> answer us in the day we call.

<sup>4</sup> God, their true king. Cp. Deut. xxxiii. 5 ; Ps. xlviii. 2. Pr.  
 Bk. V. : "O King of Heaven."

## XXI.

*To the Precentor : A Psalm of David.*

- 1 O LORD, in Thy strength the King rejoices ;  
 And in Thy salvation how greatly does he  
 exult !
- 2 Thou gavest him his heart's desire,  
 And his lips' request Thou withheldest not. SELAH.
- 3 For Thou surpiseest<sup>1</sup> him with blessings of good,  
 Thou settest a crown of pure gold on his head<sup>2</sup>.
- 4 He asked life of Thee :—Thou gavest it to him,  
 Even length of days for ever and ever.

<sup>1</sup> "Anticipatest his prayer,"—"surpassest his expectations."  
 LXX. *προέφθασας*. *Vulg.* and *Jer.* *prævenisti*.

<sup>2</sup> Cp. 2 Sam. xii. 30. The conquest of Ammon is mentioned  
 after that message from God, which signified the full forgiveness of  
 David's sin (v. 25).

- 5 Great is his glory through Thy salvation,  
 Grandeur and majesty<sup>3</sup> Thou layest upon him.
- 6 For Thou hast made him a fount of blessing<sup>4</sup> for  
 ever :  
 Thou gladdenest him with joy in Thy presence :
- 7 Because the king trusts in the LORD,  
 And through the mercy of the Most High he shall  
 be unmoved.
- 8 Thy hand shall reach all Thy foes,  
 Thy right hand shall find out them that hate Thee.
- 9 Thou wilt make them as a furnace of fire in the  
 time of Thy presence,  
 The LORD shall swallow them up in His wrath ; and  
 fire shall devour them.
- 10 Their fruit wilt Thou destroy from off the earth,  
 And their seed from among the children of men.
- 11 For they intended evil against Thee ;  
 They devised a subtle scheme ; they achieve nothing.
- 12 For Thou shalt put them to flight,  
 On Thy bowstrings Thou takest aim against them.
- 13 Be thou exalted, LORD, in Thy own strength ;  
 So will we sing and praise Thy might.

<sup>3</sup> *Hod ve-hadar*. Used of the Divine glory in xvi. 6 ; cp. xlv. 3.

<sup>4</sup> *Heb.* "blessings ;"—the fulness of what was promised to Abram : Gen. xii. 2.

XXII.<sup>A §</sup>

To the Precentor. "On the Hind of the Morn†." A Psalm of David.

1 MY God, my God, why hast Thou forsaken me<sup>1</sup>?

<sup>A</sup> God's servant prays in the extremity of suffering and is heard; and praises God in the Great Congregation, inviting all mankind to partake of His eucharistic feast.

The Psalm consists of two parts:—the First (vv. 1-21) speaks of unrelieved suffering, borne in unwavering faith.

In the middle of the 21st verse, the sufferer's prayer is heard, and the remainder of the Psalm is triumphant praise.

Both the suffering and the triumph are too great to allow of any doubt as to the Psalm's being strictly prophetic of the "Son of David;"—to whom the "sovereignty over the nations," v. 28, belonged.

*Obs.* There is no trace in this Psalm of *confession of sin*. His bitter enemies, even, have nothing to reproach the Sufferer with, except His trust in God.

§ Each of the last two Psalms spoke of God's salvation (*yeshudh*) as realized (xx. 5, xxi. 1, 5). In the opening of the present (v. 1) it is seemingly withdrawn:—though only to be more gloriously manifested.

† *Heb.* "ayyēleth hashshachar." *Aq.* ὑπὲρ τῆς ἐλάφου τῆς ὀρθρινῆς. The *Hind* is the emblem of one persecuted to the death (cp. Isai. xiii. 14);—the *morning-dawn*, of light breaking in suddenly on darkness (Isai. lviii. 8). The combination gives an exact representation of the contents of the Psalm.

The title seems morticed into the body of the Psalm by the use of the word "*eyaluth*" (LXX. ἀντιλήψιν) in v. 19. The LXX., observing this, rendered the emblematic title "ὑπὲρ τῆς ἀντιλήψεως τῆς ἑωθινῆς."

The "*Dawn*" may also point back to Gen. xxxii. 24 (25 *Heb.*) (cp. note on Ps. xx. 1). "And Jacob *was left ALONE*: and *there wrestled a man with him, until the rise of dawn.*"

*Ps.* xxxv and lxxi; Isai. liii.

<sup>1</sup> The whole tenor of the Psalm shows that this is not the cry of despair, but of the most perfect faith.

The first word, *ELI*, occurring three times in vv. 1, 2, and again emphatically in v. 10, shows this:—for only faith can say: "O God, Thou art *my God*" (lxiii. 1).

- Far from my Salvation are the words of my roaring<sup>2</sup>.  
 2 My God, I cry by day, and Thou answerest not;  
 By night also, and find no repose.  
 3 And Thou art Holy<sup>3</sup>,  
 O enthroned on the praises of Israel<sup>4</sup>!  
 4 In Thee did our fathers trust;  
 They trusted, and Thou rescuedst them.  
 5 To Thee they cried, and had safe escape,

The next word "WHY" also proves the bond of holy love to be unbroken. There was no cause in the sufferer, *why* he should be forsaken:—and God continued HOLY;—it was impossible that deliverance should not come.

Hence St. Cyril of Alex. most justly refers to v. 1 as a proof of Christ's *perfect obedience*. "In Him the nature did no sin, but had such wealth of faultless excellence, as to cry out with confidence, 'My God, my God, why hast thou forsaken me?' . . . all but saying: 'The first man transgressed, . . . but in me Thou seest human nature pure from its sin. . . . Do good to it, then, of Thy good pleasure in time to come. Put an end to the dereliction; rebuke the corruption; and let Thy anger cease.'"

<sup>2</sup> This, which seems the only rendering of the Hebrew that grammar allows of, is also that which is given by all the Greek versions (LXX., *Aq.*, *Symm.*, *Theod.*, *Qa.*, and *Sa.*), and by the *Vulg.* and *Jer.* (*longè à salute meâ verba rugitus mei*).

Its harshness will disappear if we take "my Salvation" to mean God Himself. And we are led to this by Ps. xxxv. 3: "Say to my soul, *I am thy salvation*."

Observe that two other characteristic expressions in that Psalm ("my solitary one," v. 17, and "be not far off," v. 22), are also found in the present one (vv. 11, 19, 20).

Cp. also lxii. 2, 7, "Only He is my Rock and *my Salvation*;" and lxxxix. 26, "He shall call to me, My Father art Thou, *My God*, and Rock of *my Salvation*."

<sup>3</sup> Thy faithfulness is,—and must ever be,—unsullied.

<sup>4</sup> Not only in heaven did they sing "Holy, Holy, Holy."—The never-ceasing praises of Israel also (Deut. xxxii. 4) extolled Him as

"A God of truth and without iniquity,  
 Just and upright is He."

- They trusted in Thee, and were not put to shame.  
 6 But as for me—I am a worm, and no man,  
 A byeword of men, despised by the people.  
 7 All who see me deride me<sup>5</sup>,  
 They shoot out the lip, and shake the head<sup>6</sup>;—  
 8 “*Roll it on the LORD*<sup>7</sup>!—then let Him rescue him;  
 “Let Him deliver him, since He delights in him.”  
 9 Yes, for it was Thou who broughtest me forth from  
 the womb<sup>8</sup>,  
 Who madest me lie trustingly on my mother’s  
 breasts.  
 10 Upon Thee was I cast from my birth;  
 From my mother’s womb Thou art my God.  
 11 Be not far from me; for trouble is near,  
 For there is no helper.  
 12 Many bulls have come about me<sup>9</sup>,  
 Strong ones of Bashan have encircled me.  
 13 They gape on me with their mouth,  
 As a ravening and roaring lion.

<sup>5</sup> LXX. ἐξεμυκτήρισαν. Cp. on Ps. ii. 4.

<sup>6</sup> As men, who behold some awful, portentous, sight.

<sup>7</sup> They taunt the sufferer with a pious phrase he had been in the habit of using (cp. Ps. xxxvii. 5; Prov. xvi. 3).—He has got at last, they mean, an opportunity of testing his maxim. Cp. Wisdom ii. 16, 17; Ps. lv. 22.

“*Got*” is used absolutely: “roll (all);” (cp. on v. 31.) Bp. Wordsworth compares the “eloquent ellipse” after *παρεδίδου* in 1 St. Pet. ii. 23.

<sup>8</sup> He sees *all* that had occurred to him,—all the natural processes of life,—as coming from God’s hand. Not only the mother’s loving caresses of her infant;—her very power of parturition was from God. Cp. Isai. xlix. 1-5.

<sup>9</sup> As around the “hind” standing at bay.



- 14 I am poured out as water,  
And all my bones are disjointed;  
My heart has become like wax,  
Molten in the midst of my bowels.
- 15 My strength is dried up like a potsherd,  
And my tongue cleaves to my gums<sup>10</sup>,  
And thou bringest me to the dust of death.
- 16 For dogs have come about me;  
The assembly of evil-doers have closed me round;  
They bored through<sup>11</sup> my hands and my feet.
- 17 I may count all my bones;  
As for them, they look and gaze<sup>12</sup> at me.
- 18 They part my garments among them,  
And cast lots on my vesture.
- 19 And Thou, LORD,—be not Thou far off;  
O my strength<sup>13</sup>, haste to my help.
- 20 Deliver my soul from the sword;  
My solitary one<sup>14</sup> from the power of the dog.

<sup>10</sup> When the stag is hard-hunted, it suffers greatly from thirst.

<sup>11</sup> The present text (*kethiv*) is "boring through." The old versions, however, have the indicative; LXX. ὥρυξάν. *Vulg.* foderunt. *Jer.* vixerunt. *Aq.* ἡσχυον. The *Peshito*; *bazēu*: "they pierced." (*Symm.* seems to have had the participle.)

Justin, in his dialogue with the acute and learned Jew, Trypho, uses the verb, ὥρυξάν. Cyprian in his treatise against the Jews (Bk. II.) has *effoderunt*; Tertullian against Marcion (III. 19), *foderunt*.

כִּנּוּן is now the reading of only two mss. (Kenn. 39, Rossi 337). But Ya'qob b. Chayyim, the compiler of the Great Masora, says that he found it in some carefully written mss.

Ewald adopts "kāru" as the true reading.

<sup>12</sup> Wistfully, or with satisfaction. Cp. liv. 7; cxii. 8, etc.

<sup>13</sup> *Eyaluth*:—here only. It is the abstract of *Eyál*, which occurs in lxxxviii. 4.

<sup>14</sup> *Yechidah*. The soul is (in a bold figure) represented as an

21 Save me from the lion's mouth<sup>15</sup>;—

Even from the horns of the bisons hast Thou answered me<sup>10</sup>.

22 Now will I tell of Thy name to my brethren<sup>17</sup>;

only child, and that a daughter. The word occurs in the fem. only here, in Ps. xxxv. 17, and in Judges xi. 34 ("she was his *only child*, beside her he had neither son nor daughter").—The sufferer's *Spirit*, strong in faith, was patiently enduring the agony of witnessing the torture inflicted on that *Soul*, which was as dear to it as an only daughter;—the agony of Abraham, when he surrendered his only son to the sacrificial altar. (*Yechid* occurs only three times in the historical books, and these are all in Gen. xxii.) On the suffering endured by the *Soul* of God's Righteous Servant, see Isai. liii. 10, 11, 12; and cp. the use of *ψυχή* in St. Matt. xxvi. 38; St. John xii. 27; St. Mark xiv. 34. In the power of that sacrifice each believer in like manner offers up his "soul and body" to God. So, on Rom. xii. 1, *B. a Piconio* well observes: "Hujus sacrificii spiritualis et Christiani sacerdos est spiritus, altare est cor nostrum, etc.

LXX. τὴν μονογενῇ μου. *Aq.* μοναχὴν. *Vulg.* unicam meam. *Jer.* solitariam meam. *E. V.* "my darling;"—a bold rendering, but warranted by what has been said above.—In xxv. 16 the word is rendered "desolate;" in lxviii. 6, "solitary."

On the *nefesh* see App. III.

<sup>15</sup> ἐκ στόματος λέοντος. So St. Paul of himself in 2 Tim. iv. 17:—seeing in his own history the reflection of his blessed Master's.—"No one stood by" him (as advocate): cp. v. 11 of this Psalm—all had "forsaken him" (*ἐγκατέλιπον*, as LXX. in v. 1). But the Lord stood by him and strengthened him (cp. v. 19), "that by me the preaching might be fulfilled, and *all the nations might hear*:"—as represented in vv. 22-31.

That the "lion" here, as in other Psalms, points to the great "Enemy" (acting outwardly through human agents, or inwardly on the spirit), admits of no doubt. Cp. 1 Pet. v. 8.

<sup>16</sup> Even while I am yet sending up my cry from amidst the horns of the mighty bisons (or the yore-oxen, Tristram, *Nat. Hist. of the B.*),—Thou hast heard and answered.

<sup>17</sup> He, who by His sacrifice of Himself was to sanctify the people,

- In the midst of the congregation will I praise Thee.
- 23 "Ye that fear the LORD, praise Him ;  
 "All ye seed of Jacob, honour him ;  
 "And stand in awe of Him, all ye seed of Israel.
- 24 "For He did not despise<sup>18</sup> nor abhor the afflicted  
 man's affliction,  
 "He did not hide His face from him,  
 "But, when he cried, He listened to him."
- 25 From Thee<sup>19</sup> springs my praise in the great con-  
 gregation :—  
 My vows<sup>20</sup> will I pay in the presence of them that  
 fear Him.
- 26 The meek shall eat and be satisfied ;  
 They shall praise the Lord who inquire after Him<sup>21</sup> ;—  
 May your heart live for ever<sup>22</sup>.
- 27 All the ends of the earth shall remember them-  
 selves<sup>23</sup> and return to the LORD :

was of the same nature as those who were to be sanctified. (Hebr. ii. 11.)

Observe the messages sent by the Risen Saviour, St. Matt. xxviii. 10 ; St. John xx. 17.

<sup>18</sup> Though he might have seemed to do so : v. 6.

<sup>19</sup> *Lit.* "from with Thee :"—as in cxviii. 23. The source, from which the praise flowed, was in God. Cp. lxxi. 6.

<sup>20</sup> The vows made in his trouble. Cp. cxvi. 14. The accomplishment of the vow was marked by a sacrificial feast (Deut. xii. 18). Of the feast now to be celebrated the godly and meek would partake, and "live for ever," v. 26. Cp. Isai. xxv. 6-9.

<sup>21</sup> They were the true "seed of Jacob," v. 23. See xxiv. 6 ; lxxix. 32.

<sup>22</sup> The welcome to the Eucharistic feast. Cp. lxxix. 32 ; St. John vi. 51.

<sup>23</sup> So Pr. Bk. V.,—very well. Cp. St. Luke xv. 17 ; where the Prodigal's return to his father is preceded by his "coming to himself" and *remembering his home*. Cp. Jer. xvi. 19.

Yea! all the families of the nations shall worship  
before Thee.

28 For the sovereignty is the LORD'S<sup>24</sup>,

And He is Ruler among the nations.

29 They have eaten and worshipped, all earth's fat  
ones<sup>25</sup>;

Before Him kneel all that are sinking to dust<sup>26</sup>;

Yea, he who could not keep alive his own soul<sup>27</sup>.

30 A seed<sup>28</sup> shall serve Him;

It shall be told of the LORD to the (next) genera-  
tion<sup>29</sup>.

<sup>24</sup> He has now taken the sovereign power into His own hands. Neither David nor Solomon could retain it. The Enemy, "the Prince of this World," vanquished them. Christ had won it back, "by means of His death putting down him who held the power of death." (Hebr. ii. 14.)

<sup>25</sup> At this great feast they have found what all their wealth could not procure, and have confessed their indigence.

<sup>26</sup> i.e., to the dust of death. All men, even the mightiest, come within that description. Nay, the thought offers itself most readily in the presence of the highest worldly greatness. The following passage was written, probably, with no thought whatever of our text:—"History bears witness to the lasting ascendancy of moral over physical force. All rhetoric apart, *those masters of thirty legions*, who with so much blood and sin shift to and fro the boundaries of kingdoms, *go to dust*, and saving the evil they leave behind them, are as though they had never been." (Mr. Goldwin Smith's *Lect. on Colonization*, p. 15.) And so an Affghan poet: "Even the monarch, he *goeth down to the dust at last*." (Capt. Raverty, *Selections*, p. 15.) *All*,—from the richest downward,—alike "sinking to dust," alike "unable to save their own souls," crowd to the banquet given by Him who had risen from "the dust of death"—v. 15.

<sup>27</sup> The description of each single man in that vast multitude.

<sup>28</sup> A never-failing succession of posterity. Cp. Isai. liii. 10: (where it is used, as here, absolutely:) lxv. 23.

<sup>29</sup> *Laddor*. Cp. lxxi. 18. (In lxxvii. 1-6, *sippér* is used three times of narrating God's noble deeds to the "next generation." Cp. cii. 21.)

31 They shall come<sup>30</sup> and report His righteousness<sup>31</sup>;  
To a people yet to be born<sup>32</sup>, that He has done it<sup>33</sup>.

The great deliverance now achieved shall be told of as "the Lord's;"—as His doing;—to His glory.

<sup>30</sup> Cp. lxxi. 18, "to all that *are to come*."

<sup>31</sup> Cp. Rom. iii. 25, 26, "to declare AT THIS TIME his righteousness."

<sup>32</sup> As in cii. 18, "a people yet to be created." (Note also in v. 17, "He has not despised," an echo of xxii. 24.)

<sup>33</sup> *Heb.* "has done:"—the indefiniteness corresponding to the fulness of the divine work. When HE "lays-to His hand," and "works" (cxix. 126), then ALL is done.

*Obs.* 1. In Ps. xxxvii. 5, we have vv. 8 and 31 of the present Psalm brought together. "Roll thy way on the Lord: and trust in Him; and He will do (it);"—He will accomplish all that which thy faith has laid upon Him. See also lii. 9; Isai. xlv. 23.

This *ásah*, then, is equivalent to the (equally indefinite) *τετέλεσται*,—"It is finished," "All is accomplished,"—of St. John xix. 23.

*Obs.* 2. Gen. xxviii. 15 unites the first and last lines of the Psalm. (See on Ps. xxiii.)

## XXIII.<sup>A</sup>

### A Psalm of David.

1 THE LORD is my shepherd<sup>1</sup>; I shall have no lack<sup>2</sup>.

<sup>A</sup> He who had travelled through the Dark Valley, and come forth Conqueror (xxii), will guide His flock safely through it.

*Obs.* In Hebr. xiii. 20, and 1 St. Pet. ii. 25, the pastoral character of our Lord is mentioned after reference to His atonement. Cp. the words of the Good Shepherd Himself, in St. John x. 15-17.

~~18~~ Gen. xxviii. 10-22.

<sup>1</sup> See Gen. xlviii. 15, "The God that fed me" (*harōēh othi*). Cp. Gen. xlix. 24.

The word *ra'ah* was used of David's kingly office, 2 Sam. v. 2; Ps. lxxviii. 71. As in the last Psalm he disclaimed the *sovereignty* (v. 28), so here he proclaims God's sole ability to feed His people. David was under-shepherd; the Lord Himself ἀρχιποίμην. Cp. lxxiv. 1., xcv. 7; Isai. xl. 11, etc.

<sup>2</sup> The word used in Deut. ii. 7 of Israel's "lacking nothing"

- 2 In grassy pastures<sup>3</sup> will He make me lie down ;  
 By waters of rest<sup>4</sup> He will gently lead<sup>5</sup> me.
- 3 My soul will He restore<sup>6</sup> ;  
 He will guide me in paths of righteousness for His  
 name's sake<sup>7</sup>.
- 4 Yea, when I go through the valley of death-shade<sup>8</sup>,  
 I will fear no evil ; for Thou art with me ;  
 Thy rod and Thy staff<sup>9</sup>, they shall comfort me.

during its passage through the wilderness ; and in viii. 9, of the provision to be made for them in Canaan. Cp. Ps. xxxiv. 9, 10.

<sup>3</sup> *Neoth*, an irregular plural of *naveh*, primitively "a dwelling, a homestead." (Cp. 2 Sam. vii. 8 ; Isai. lxxv. 10, etc.)

In six of the twelve places where *neoth* occurs, it is coupled with "wilderness" (*midbar* : Ps. lxxv. 12 ; Jer. ix. 10, xxiii. 10 ; Joel i. 19, 20, ii. 22) ; and in three more it refers to pasturage (Jer. xxv. 37 ; Amos i. 2, and the present passage).

It evidently denotes, therefore, the richer, oasis-like spots, where a homestead would be fixed in a generally barren tract of land.

<sup>4</sup> *Lit.* "of resting-places." LXX. ἀναπαύσεως. Ever-flowing streams, on the banks of which the weary may find quiet and refreshment.

<sup>5</sup> *Nahel* ;—so E. V. renders it in Isai. xl. 11. It is used in Exod. xv. 13 of God's leading His people to His "sanctuary-homestead" (*neveh-qodesh*). Cp. Isai. xlix. 10.

<sup>6</sup> "Bring back from wandering." See Jer. i. 19.

<sup>7</sup> The mercy and grace of which His name was the assurance. Cp. xxv. 11.

<sup>8</sup> *Tsalmaveth* ;—used by Jeremiah (ii. 6) when speaking of Israel's march through the Sinaitic desert. "Neither said they, Where is the Lord that brought us up out of the land of Egypt, that made us go (*molik*) through the wilderness, a land of desert and ravine, a land of drought and death-shade?" (Cp. xiii. 16.) In Job x. 21, 22, and xxxviii. 17, it is used of Hades.

*Note.*—Within a few miles of Bethlehem is a dreary desert, looking as if death had indeed cast its shadow upon it ;—"bare, white, and absolutely desolate, with naked ravines, whose wild and savage grandeur is almost appalling." (*Mr. J. L. Porter.*)

<sup>9</sup> The rod (*shévet*) was the pastoral crook, used in counting,

- 5 Thou wilt spread<sup>10</sup> a table before me in the sight of  
my adversaries :  
Thou hast anointed my head with oil ; my cup is  
rich comfort<sup>11</sup>.  
6 Only goodness and mercy shall pursue me<sup>12</sup> all the  
days of my life ;  
And I shall dwell in the house of the LORD<sup>13</sup> for  
length of days<sup>14</sup>.

guiding, and correcting (cp. Levit. xxvii. 32 ; Ezek. xx. 37 ; Mic. vii. 14) ;—the *mishêneeth*, a staff—that might be used in driving off an enemy. The rod and staff in front proved that the flock were in the right track, however appalling it might seem. “ Their king had passed (through the portal of death) before them, and the Lord ahead of them.” (Mic. ii. 13.) He had counted His sheep, and none could tear them out of his hands. (St. John x. 14 ff.)

On “ Thou art with me,” cp. Gen. xxviii. 15 (already quoted in *Obs.* 2, at the end of Ps. xxii).

<sup>10</sup> Or “ set in order ;” the word used of arranging the Table of Shew-bread in Exod. xl. 22, 23. Cp. also Ps. lxxvii. 19.

The shew-bread (with its *twelve* loaves, Levit. xxiv. 6) symbolized the fact that Israel was to dwell with God, in his House, as His priest, and that God pledged Himself to provide all His people with the bread of life.

<sup>11</sup> *Revayah* : see on lxvi. 12.

<sup>12</sup> My foes *pursue* me constantly and fiercely ; but God’s goodness comes in pursuit yet more vigorously, and either shields me from them, or turns their persecution into a blessing. Cp. *Obs.* 1, below.

<sup>13</sup> Ps. xxvii. 4, lxxxiv. 4.

<sup>14</sup> Even (as it is in xxi. 4) “ for ever and ever.”

\* \* \* \* \*

*Obs.* 1. Jacob’s expression in Gen. xlviii. 15 (quoted on v. 1) supplied the key-note of the Psalm. The last verse carries our thoughts to Jacob at *Bethel*, God’s house.

In Gen. xxviii. 15, God said to Him :—“ Behold, I AM WITH THEE, and will *keep thee in all places whither thou goest* ; and will *restore thee to this land* ; for I will not forsake thee (*עֲזֹר*, cp. Ps. xxii. 1), until I have done that which I spake to thee of.”

The promise was fulfilled. God "redeemed him from ALL EVIL" (Gen. xlviii. 15), and brought him back in safety, to acknowledge God's "mercies and truth" (xxxii. 10). His enemies marched upon him,—Laban from one side and Esau from the other,—but each was transformed into a friend. Laban "kissed his sons and daughters and blessed them" (Gen. xxxi. 55). And "Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept"—loving, refreshing, tears.

The explanation was, that the "angel of the Lord encamped around him" (Ps. xxxiv. 7); fulfilling the promise made at Bethel.

*Obs.* 2. Before Jacob's actual arrival at *Bethel*, he had to undergo a solemn purification (Gen. xxxv. 2-4). Only the purified might ascend to God's house. This is the subject of the next Psalm.

XXIV.<sup>A §</sup>*A Psalm of David's.*

- 1 **T**O the LORD belongs Earth and its fulness,  
The world and they that dwell on it;  
2 For 't was He who founded it above the seas,  
And established it above the rivers<sup>1</sup>.  
3 Who shall ascend the mountain of the LORD<sup>2</sup>,

<sup>A</sup> The last Psalm concluded with the assured hope of "dwelling in the house of the Lord." This Psalm points out the character of such as shall dwell there.—The Shepherd of Israel is the Lord of Hosts. The man who puts his trust in Him must be holy.

§ With v. 6, "who inquire after Him," cp. xxii. 26.

"Jacob,"

— 23.

*Gen.* xxxv. 1-15; *Deut.* x. 14-16; *Ps.* xv.

<sup>1</sup> He bade the land rise above the waters;—and He formed His chosen land high above the sea on one hand and Jordan on the other:—and He gave it to Israel to dwell on. And He too made Israel to tower high in religious privileges above the nations, by planting His sanctuary among them.—What then ought Israel's character to be?

<sup>2</sup> So Sinai is called in *Numb.* x. 33, *when mention is made of the*



And who shall rise up in His holy place?

- 4 The clean of hand and pure of heart,  
Who has not lifted up his soul<sup>3</sup> towards vanity;  
Nor sworn deceitfully.  
5 He shall receive blessing from the LORD<sup>4</sup>,  
And righteousness<sup>5</sup> from the God of his salvation.  
6 This is the generation<sup>6</sup> of them that inquire after  
Him<sup>7</sup>:—

That seek Thy face<sup>8</sup>!—(these are) Jacob<sup>9</sup>. SELAH.

- 7 Lift up your heads, O gates;  
And be lifted up, O everlasting doors;

*Ark's moving forward to look out for Israel a "resting-place" (menuchah). Now that the ark has found its rest on Zion, Zion has all the dignity—all the sanctity—of Sinai; it is the mount of the Lord. None may ascend that mountain, unless (like Moses, when he ascended Sinai, Exod. xxxiv. 4) he have the two tables of the Law in his hand and in his heart.*

<sup>3</sup> *Nasa nafsho*: "Let his desire mount up." See xxv. 1; lxxxvi. 4; cxliii. 8. Cp. Deut. xxiv. 15; Hos. iv. 8; Prov. xix. 18. *M. Bertrand*: Qui n'a pas porté son âme à la fausseté.

<sup>4</sup> As Jacob did, Gen. xxxii. 29; "And He said, Why is this that thou askest my name? And He *blessed* him there." Cp. Gen. xxxv. 9 (where the blessing is bestowed on Jacob *after his purification*).

<sup>5</sup> The righteousness after which he hungers and thirsts.

LXX. *ἐλεημοσύνη*: as also in Ps. xxxiii. 5, ciii. 6; Deut. vi. 25, xxiv. 13: (indicating a truly enlightened piety in the translators. God's gift of righteousness to the faithful is the crowning proof of His *mercy*. Tit. iii. 5; Jude 21).

<sup>6</sup> *Dor*: xiv. 5; lxxiii. 15. Cp. xxii. 23, 26, 30.

<sup>7</sup> *Dorshayv*: cv. 4.

<sup>8</sup> As in xxvii. 8. Cp. Isai. xlv. 19; "I said not to the seed of Jacob, Seek ye me in vain."

<sup>9</sup> Used collectively in Numb. xxiii. 10, 23; Deut. xxxii. 9; Ps. xlv. 4, xlvii. 4. The *true* Jacob—the Israel of God—must be (v. 4) "pure of heart" (cp. lxxiii. 1). Such only could be admitted to "see the face of God, and find deliverance." (Gen. xxxii. 30.)

And let the King of Glory enter<sup>10</sup>.

8 Who is this King of Glory?

The LORD strong<sup>11</sup> and mighty,

The LORD mighty in battle<sup>12</sup>.

9 Lift up your heads, O gates,

And lift up, O everlasting doors,

And let the King of Glory enter.

10 Who is He, this King of Glory?

The LORD of Hosts; He is the King of Glory.

SELAH.

<sup>10</sup> The Ark, with its "cherubim of glory," prefigured the incarnation of Him who was "the Lord of Glory" (1 Cor. ii. 8; St. James ii. 1). The tabernacle prefigured the Kingdom of Glory. (Cp. Rev. xxi. 3.)

The Ark had now taken up its abode in Zion, the centre of the Kingdom. Hereafter Christ established His 'everlasting Kingdom, and threw open to the "righteous nation" (Isai. xxvi. 2) the gates which had been so long closed during the night of man's apostasy;—the gates of the Heavenly Paradise,—Paradise and Zion in one (Rev. xxii. 2, 14). Those gates should now "not be closed at all."—The city gates are open "by day":—and there it is eternal day: "for there shall be no night there" (xxi. 25).

*Obs.* 1. Rev. xxi. 27, xxii. 14, are the final answer to the question, "Who shall rise up in the Lord's holy place?"

*Obs.* 2. The true reading in xxii. 14, "Blessed are they that have washed their garments," naturally refers back to Exod. xix. 10; (cp. Gen. xxxv. 2).

*Obs.* 3. What are the "everlasting doors," but God's mercies which are "from everlasting?" (xxv. 6.)

<sup>11</sup> 'Izzuz: occ. only in Isai. xliii. 17, where it denotes the flower of Pharaoh's army.

<sup>12</sup> A reference to Exod. xv. 3. He who now was enthroned on Zion was the same that had wrought the miraculous deliverance out of Egypt. And earthly Zion was but a pledge of an incomparably higher Redemption to be accomplished hereafter; when the whole earth shall be lifted up above the "floods of ungodliness," and there "shall be no more sea" (Rev. xxi. 1). Cp. on xlv. 3.

XXV.<sup>A §</sup>*David's.*

- 1 **U**NTO Thee, O LORD, lift I up my soul<sup>1</sup>.  
 2 O my God, in Thee have I trusted; let me  
     not be ashamed;  
     Let not my enemies triumph over me.  
 3 Yea, let none of those who hope in Thee be  
     ashamed<sup>2</sup>;  
     Let them be ashamed, who without cause revolt.

<sup>A</sup> An Alphabetic Psalm; in which, however, *Vav* is omitted and a second *Pe* is added,—as in Ps. xxxiv. The verses beginning with *Mem*, *Ayin*, and *Pe* ii, (12, 15, 22) commence as in xxxiv.

*Delitzsch* remarks:—"The *acrostic form* no more fettered the poetical spirit then, than rhyme does now. Some of the most precious spiritual treasures of the Church have been drawn from this *Alphabetical Psalm*. Thus v. 6 (*reminisce miserationum tuarum*) gave name to 'Reminisce Sunday'; v. 12 (*oculi mei semper ad Dominum*) to 'Oculi Sunday': Luther put this psalm into his Office for the Dying, to be used after the receiving of the Holy Communion: and Selnecker's beautiful Hymn for the Dying, 'Allein nach dir, Herr Jesu Christ,' grew out of v. 1."

§ The first verse, "lift I up my soul," binds the Psalm on to the preceding. (See on xxiv. 4.) Cp. also v. 5, "God of my salvation," with xxiv. 5.

vv. 4, 5, 10, 11, are also allied to xxiii. 3, 6.

*Obs.* This psalm is the prayer of one who is looking for the sight of the "glory of God": cp. on vv. 3, 4;—and yet surrounded by sin, against which he is powerless to contend in his own strength, and therefore fervently begs God's guidance.

*Obs.* 2. The answer to the prayer "Show me, I pray, *Thy glory*," is, "I will make all *my goodness* to pass before thee." So he who in xxiv was seeking the presence of the King of Glory is now entreating Him for His goodness's sake. The only sight of God's glory suited to fallen man is His manifested goodness. See St. John i. 14: cp. v. 11.

Ⲅⲉⲩ Exod. xxxiii. 12—xxxiv. 10; Jer. xxxi. 1-20.

<sup>1</sup> With earnest longings for Thee (xxiv. 4), the "King of glory" and "God of my salvation."

<sup>2</sup> οἱ ὑπομένοντές σε οὐ μὴ κατασχυρθῶσιν. Cp. Rom. v. 3-5 (where he is describing the state of those who are hoping for "the glory of God," v. 2).

- 4 Make me to know Thy ways<sup>3</sup>, O LORD,  
Teach me Thy paths.
- 5 Guide me in Thy truth, and teach me ;  
For Thou art the God of my salvation ;  
For Thee have I waited all day long.
- 6 Remember Thy compassions, O LORD, and Thy  
mercies,  
For they are from everlasting<sup>4</sup>.
- 7 Remember not the sins of my youth, and my trans-  
gressions ;  
According to Thy mercy remember Thou me<sup>5</sup>,  
For Thy goodness' sake, O LORD.
- 8 Good and upright is the LORD,  
Therefore He will instruct sinners in the way<sup>6</sup>.
- 9 He directs the meek in judgment,

<sup>3</sup> *The words of Moses*, Exod. xxxiii. 13 ;—at the time when Israel had “revolted” from God (cp. *bagád* in Jer. iii. 20 ; Mal. ii. 11) ; and when he was interceding for them inside the “tabernacle of meeting” (Exod. xxxiii. 9, 10) ; in familiar converse with God (v. 10 : cp. v. 14 of this Psalm).

There are several other references to this history. The second line of v. 11 quotes *the words of Moses* in Exod. xxxiv. 9. In v. 10, “mercy and truth” are from Exod. xxxiv. 6. In v. 6, “For *Thy goodness*’ sake” refer to Exod. xxxiii. 19. In v. 11, “For *Thy Name’s* sake” to Exod. xxxiv. 5.

<sup>4</sup> Jer. xxxi. 3. (Cp. also v. 19, “the reproach of my youth,” with the next verse of this Psalm.)

<sup>5</sup> The *Heb.* (with inimitable tenderness): “Remember to me *Thou*.” The effect of the whole line is :—“When thou rememberest what relates to me, think of me only in the light of Thy mercy,—forget all else, O *Tuou*, my injured and justly offended God, my unspeakably gracious Benefactor. Put out of sight all that has severed between me and Thee.” (For *zakár le*, cp. cxxxvi. 23.)

<sup>6</sup> See xxxii. 8.—“Sinners” who have returned into the way, He will instruct and guide along it. Cp. 1 Sam. xii. 23.

- And teaches the meek His way.
- 10 All the paths of the LORD are mercy and truth  
To such as keep His covenant and His testimonies.
- 11 For Thy name's sake, O LORD,  
Thou wilt even forgive my iniquity,—for it is great<sup>7</sup>.
- 12 Who is the man that fears the LORD?  
Him will He instruct in the way He chooses<sup>8</sup>.
- 13 His soul shall lodge<sup>9</sup> in goodness,  
And his seed shall inherit the land.
- 14 The secret<sup>10</sup> of the LORD is with them that fear Him,  
And His covenant, so as to make them know it<sup>11</sup>.
- 15 My eyes are perpetually toward the LORD,  
For He shall bring my feet out of the net.
- 16 Turn Thee towards me, and have pity on me,  
For solitary and afflicted am I.
- 17 The troubles of my heart have swollen out;  
Oh bring me out of my distresses!
- 18 Behold my affliction and trouble,  
And pardon all my sins.

<sup>7</sup> So great, that no plea short of that I have used can suffice.  
"For Thy name's sake," Thou who hast proclaimed Thy Name to be  
"God, merciful and gracious, abundant in mercy" (Exod. xxxiv. 6).  
Cp. exv. 1; Isai. xliii. 25; Jerem. xiv. 7.

*Corderius* remarks: "In judicio fori qui crimen fatetur, condemnatur; in judicio cœli absolvitur."

<sup>8</sup> Cp. the use of *bachâr* in exix. 30, 173.

<sup>9</sup> *Talin*;—each night of his pilgrimage. Cp. xci. 1. LXX.  
*αἰλισθήσεται*.

<sup>10</sup> "Secret converse." *Aq.* ἀπόρρητον. *Symm.* ὁμιλία. *Theodot.* μυστήριον. *Gesen.* colloquium familiare. Cp. Amos iii. 7.

<sup>11</sup> LXX. τοῦ δηλῶσαι αὐτοῖς. So as to reveal its deep inner meaning to them. To the rest the covenant was, as the face of him who ministered it (Exod. xxxiv. 32-35), "covered with a veil."

- 19 Behold my foes, how many they are become  
And they hate me with cruel hatred.
- 20 Preserve my soul, and rescue me ;  
Let me not be ashamed ; for I have taken refuge in  
Thee.
- 21 Let integrity and uprightness guard me ;  
For I have waited for Thee.
- 22 Redeem<sup>12</sup> Israel, O God,  
Out of all his troubles.

<sup>12</sup> *Pedéh* :—primitively, *to sever* (see Exod. viii. 22 [19 *Heb.*]) ; then *to set free, release, emancipate* ;—especially, *to free by paying a price ; to ransom.*

\* \* \* \*

This recurrence of *Pe* seems meant to exalt God's *Redemption* over man's *integrity* (needful as that was. Cp. xxvi. 1). So in xxxiv it represents mercy rejoicing over judgment.

## XXVI.<sup>A</sup> §

*David's.*

- 1 JUDGE me<sup>1</sup>, O LORD, for I indeed have walked in  
my integrity ;  
And in the LORD have I trusted ; I shall not slide<sup>2</sup>.

<sup>A</sup> The hands washed in innocency as a preparation for going to God's altar.

§ The "integrity" of xxv. 21 re-appears in vv. 1 and 11 of xxvi. But in the latter place followed (as in xxv.) by a prayer for "redemption."

Also with v. 3, "mercy . . . truth," cp. xxv. 5, 7, 10.

1, "have I trusted," — 2, (and xxvii. 3).  
11, "have pity on me," — 16, (and — 7).

Obs. God's *house* is mentioned in xxiii, xxvi, xxvii, xxviii, xxix.

<sup>1</sup> Do me right. Decide my cause.

<sup>2</sup> *Emád* : xviii. 36 ; xxxvii. 31. LXX. (Alex.) οὐ μὴ ἀσθενήσω.  
*Aq.* οὐκ ἀτρονέσω.

- 2 Test me, O LORD, and try me ;  
 Assay my reins and my heart<sup>3</sup>.
- 3 For Thy mercy is before my eyes,  
 And I have walked in Thy truth.
- 4 I have not sat with men of vanity<sup>4</sup>,  
 And will not go along with the dissemblers.
- 5 I have hated the assembly of evil-doers,  
 And will not sit with the wicked.
- 6 I will wash my hands<sup>5</sup> in innocency ;  
 And so would I compass<sup>6</sup> Thy altar, O LORD !
- 7 To sound forth the voice of thanksgiving,  
 And recount all Thy wondrous deeds.
- 8 O LORD, I have loved Thy house's domicile<sup>7</sup>  
 And the place of the tabernacling of Thy glory.
- 9 Gather not my soul with sinners<sup>8</sup>, '  
 Nor my life with men of blood.
- 10 In whose hands is mischief,  
 And their right hand is filled with bribes.
- 11 But as for me, I will walk in my integrity ;  
 Redeem me, and have pity upon me<sup>9</sup>.

<sup>3</sup> Cp. xvii. 3.

<sup>4</sup> *Shav'*: xxiv. 4.

<sup>5</sup> As the priests, before they came near to the altar to minister. Exod. xxx. 17-21.—What the priest did in symbolical rite, that the priestly people were to do in spiritual reality. Cp. 1 Tim. ii. 8. Consider, also, Deut. xxi. 1-9.

<sup>6</sup> " 'So would I ;' implying that though the hands were washed in innocency, admission to God's altar was still of God's mere mercy." (*Dr. Pusey*): [from MS. notes of his lectures.]

<sup>7</sup> *Meḏn* ;—the home supplied by Thy house.

<sup>8</sup> *Asaf*:—when they are collected, as tares from among the wheat. (St. Matt. xiii. 30.)

<sup>9</sup> "After his resolve to walk uprightly, he still prays for redeeming mercy." (*Dr. Pusey*.)

- 12 My foot stands on level ground<sup>10</sup> ;  
I will bless the LORD in the congregations.

<sup>10</sup> *Mishor* :—which also means “equity ;” xlv. 6 ; lxvii. 4. Cp. on xxvii. 11.

XXVII.<sup>A §</sup>

*David's.*

- 1 **T**HE LORD is my light<sup>1</sup> and salvation ; whom shall  
I fear ?  
The LORD is my life's stronghold ; of whom shall I  
be afraid ?  
2 When evil-doers drew close on me to devour my  
flesh,  
My foes and my enemies—mine only<sup>2</sup>—THEY  
stumbled and fell.  
3 Though a host should encamp against me, my heart  
shall not fear ;

<sup>1</sup> He need not fear, whose life is hid in God.—The tone of v. 9 suggests the time of the Rebellion.

§ This Psalm has manifold points of contact with the adjacent ones ;—among them the following :—

With v. 1,	“shall I fear?”	cp. xxiii. 4.
—	“stronghold,”	xxviii. 8.
4,	“dwell in the house, etc.,”	xxiii. 6.
5,	“Rock,”	xxviii. 1.
6,	“sacrifice,”	xxvi. 6.
7,	“have pity,”	— 11.
8,	“seek ye my face,”	xxiv. 6.
10,	“gather,”	xxvi. 9.
11,	“instruct me in thy way,”	xxv. 8, 12.

Especially with vv. 5 and 14, cp. xxxi. 20, 24.

<sup>1</sup> “This profoundly beautiful name of God occurs here only : but compare Isai. lx. 1 ; St. John xii. 46.” (*Del.*)

<sup>2</sup> As if their feelings of animosity were all concentrated on him as their single victim : “my enemies,—enemies to none but me.”



Though war should rise against me, still will I be trustful<sup>3</sup>.

- 4 One thing have I asked of the LORD, that will I seek after,

That I may dwell in the house of the LORD all the days of my life.

To gaze on the comeliness<sup>4</sup> of the LORD, and make search<sup>5</sup> in His palace.

- 5 For He shall conceal me in His pavilion in the day of evil ;

He shall hide me in the hiding-place of his tabernacle ;

He shall lift me high upon a rock.

- 6 And now high shall be my head above my enemies round about me ;

And I would offer in His tabernacle sacrifices of jubilation<sup>6</sup>.

I will sing and give praise to the LORD.

- 7 Hear, O LORD ; with my voice I cry ;

Have pity on me, and answer me.

- 8 To Thee my heart has said ; "SEEK YE MY FACE"<sup>7</sup> !

<sup>3</sup> *Boṭlach* : "tranquil ;" "undaunted." Used absolutely, as here, in Judges xviii. 7 ; Prov. xi. 15. Cp. Isai. xii. 2 ; Prov. xxviii. 1.

<sup>4</sup> All that is engaging and gracious in His revelation of Himself. LXX. τὴν τετραπρότητα. *Jer.* pulchritudinem. *Del.* Freundlich keit.

<sup>5</sup> Studying all that God meant the faithful worshipper to learn ; searching out the meaning of His Covenant (xxv. 14) and ordinances.

<sup>6</sup> *Teru'ah* : rendered "jubile" by E. V. in Lev. xxv. 9 ; "joyful sound" in Ps. lxxxix. 15.—Cp. 2 Sam. vi. 15 ; 1 Chr. xv. 28.

<sup>7</sup> Quoting the Divine invitation (Cp. 1 Chr. xvi. 11 ; Deut. iv.

- "Thy face, LORD, will I seek."
- 9 Hide not Thy face from me ;  
Put not thy servant aside in wrath ;  
Thou hast been my help ;  
Reject me not<sup>8</sup>, and forsake me not, O God of my  
salvation.
- 10 For my father and mother have forsaken me,  
But the LORD will gather me<sup>9</sup>.
- 11 Show me Thy way, O LORD,  
And lead me on a level path<sup>10</sup> because of my ad-  
versaries.
- 12 Give me not over to the will of my enemies,  
For false witnesses, and he that breathes out violence,  
have risen against me.
- 13 If I had not believed to see the goodness of the LORD  
in the land of life ! . . .<sup>11</sup>
- 14 Oh ! wait Thou for the LORD ;

29-31) ;—as in xxii. 9 the sufferer's words are quoted and commented on. Such an ellipsis is very expressive of reverential faith.

In a recent volume (Miss Leslie's *Heart Echoes*, 1861) is a sonnet beginning thus :—

" ' Fear not ! ' and fear grew quiet, as a child "

" Lulled into deep and calm and dreamless rest."

<sup>8</sup> *Natash*. The same two words occur in 1 Kgs. viii. 5 ; Ps. xciv. 14. (Cp. Deut. xxxi. 6.)

<sup>9</sup> *Asaf* ;—will gather me into His house and family. Josh. ii. 18 ; 2 Sam. xi. 27. (Cp. Josh. xx. 4.)

<sup>10</sup> *Orach mishor* ; a road across a level country ; as contrasted with steep and rugged roads. Isai. xl. 4 ; Zech. iv. 7.

<sup>11</sup> He shrinks from stating the consequence. Cp. the break after " *lu* " in Gen. i. 15. The " land of life " is the contrast of " the pit " in xxviii. 1. (See Ezek. xxxii. 23.) Cp. Ps. xxx. 4, 5.

Be strong, and let thy heart be firm<sup>12</sup>;  
Yea ! wait thou for the LORD.

<sup>12</sup> An allusion to Deut. xxxi. 7, where Moses encourages Joshua to occupy the promised land.

XXVIII.<sup>A</sup> §

*David's.*

- 1 **T**O Thee, O LORD, will I cry ; O my Rock, be not  
deaf to me<sup>1</sup>,  
Lest, if Thou be silent to me, I become like them  
that go down to the pit.
- 2 Hear the voice of my supplications, when I cry unto  
Thee ;  
When I lift up my hands<sup>2</sup> to Thy holy oracle.
- 3 Drag me not away<sup>3</sup> with the wicked and with the  
workers of iniquity,  
Who speak peace to their neighbours whilst evil is  
in their hearts.
- 4 Award them according to their deed and to the evil  
of their practices ;  
According to the work of their hands award to them ;  
Return to them their own desert.

<sup>A</sup> God is His people's strength.

§ Verse 1 reverts to the crisis which drew forth the exclamation in xxvii. 13.  
The later part of the Psalm speaks of realized salvation.

*Obs.* "Oz" occurs in vv. 7, 8 ; as in xxix. 1, 11 ; xxx. 8.

<sup>1</sup> *Heb.* "from me :"—turning away from me in silence, as if my  
prayer were unheard.

<sup>2</sup> cxli. 2. Cp. 1 Tim. ii. 8.

<sup>3</sup> As in a net, x. 9. Ezek. xxxii. 20.

- 5 Because they regard not the doings of the LORD<sup>4</sup>, or  
the work of His hands,  
He shall hurl them down and not build them.
- 6 Blessed be the LORD ;  
For He hath heard the voice of my supplications.
- 7 The LORD is my strength and my shield :  
My heart confided in Him, and I am holpen ;  
Therefore my heart exults, and out of my song<sup>5</sup> will  
I thank Him.
- 8 The LORD is strength to them<sup>6</sup> ;  
Yea, a stronghold of salvation to His Anointed is HE.
- 9 Oh save Thy people, and bless Thy inheritance ;  
And feed them<sup>7</sup> and bear them onward<sup>8</sup> for ever.

<sup>4</sup> Setting at nought His exaltation of David, and the promise He made to him.

<sup>5</sup> *Out of my store of song will I draw the means of thanking Him.*

<sup>6</sup> To Israel. Cp. xii. 7 (8). Isai. xxxiii. 2.

<sup>7</sup> "Be their shepherd." LXX. ποιμαίνων. *Vulg. rege* :—whence our "govern" in the *Te Deum*.

<sup>8</sup> *Nissa* : as a shepherd would lift up and bear onward a weary lamb. So in Isai. lxiii. 9 (where it follows, as here, *hoshiâ*).

## XXIX.<sup>A</sup> §

<sup>A</sup> Glory be to the Mighty One, who shakes outward nature with His voice, Himself sitting meanwhile on His ever-serene Temple-throne, blessing His people with Strength and Peace.

Used in the Synagogue Service at PENTECOST ;—the anniversary of the Giving of the Law on Sinai. Then the people witnessed with terror "the thunderings (*qoloth*) and lightnings" (Exod. xix. 16 ; xx. 18), and "the glory, like devouring fire" (xxiv. 17) ; but those who had nearer access to the sanctuary, "saw the God of Israel, and under His feet like a paved work of sapphire, and like the substance of heaven for purity" (xxiv. 10) ;—and were allowed to "eat and drink" before Him (v. 11), as His guests : and Moses was even admitted "inside the cloud" (v. 18.)

§ This ode comes in as if to fulfil the promise in xxviii. 7. It ends like that Psalm, with a reference to the strength God would give to His people.

- 1 **A**SCRIBE to the LORD<sup>1</sup>, O ye sons of the Mighty  
 Ones<sup>2</sup>,  
 Ascribe to the LORD glory and strength.
- 2 Ascribe to the LORD the glory of His name,  
 Worship the LORD in the splendour of Holiness<sup>3</sup>.
- 3 The voice of the LORD is above the waters<sup>4</sup>;  
 The God of glory thundered;  
 The LORD is above the many waters.

Obs. 1. "Oz" occurs in it twice, vv. 1, 11. Cp. xxviii. 7, 8. In another Pentecostal Psalm, lxviii, it occurs five times. (Cp. viii. 2, cx. 2, cxxxii. 8.)

Obs. 2. KAVOD occurs four times, vv. 1, 2, 3, 9. (Cp. xxiv. 7-10, xxvi. 8, xxx. 12.)

Obs. 3. QOL occurs seven times, vv. 3-9. (Cp. Rev. x. 3.)

Obs. 4. The sacred name, YAHVEH, occurs eighteen times.

Ⲑⲩ Exod. xxiv; Ps. xvi, xvii; Isai. ii; Hagg. ii.

<sup>1</sup> Cp. Deut. xxxii. 3. Ps. lxviii. 34.

<sup>2</sup> The true meaning is given by a comparison of the Psalm sung at the carrying up of the Ark to Mount Zion: 1 Chron. xvi (verse 10 of that chapter has already been quoted, on xxvii. 8). In vv. 28, 29 (1's. xvi. 7) we have the poem (vv. 1, 2) of the present Psalm. v. 28 stands:

"Ascribe to the LORD, O ye families of the peoples,  
 Ascribe to the LORD glory and strength."

The Israelites were "the Lord's children" (Deut. xiv. 1: "Sons are ye to the LORD your God;" cp. xxxii. 5, 6, 19; Ps. lxiii. 15; Isai. i. 2; lxiii. 8, 16.) The rest of the nations had forgotten their true parentage, and ranged themselves under the protection of deified heroes or invented gods. They are now invited to "remember themselves and return to the Lord" (xxii. 27).

Cp. the use of *elim* in Exod. xv. 11, where it plainly means, "Who among the mighty ones, whom the nations worship (cp. xii. 12), is like unto Thee?" See also Ps. lxxxix. 6; xcvii. 7; Jer. x. 11; Ezek. xxxii. 21.

<sup>3</sup> Or "of the sanctuary." *Jer.* in *decore sancto*. The similar phrase in cx. 3 seems to refer to the priestly robes. Cp. Exod. xxviii. 2.

<sup>4</sup> The waters of the world's restless ocean. LXX. ἐπὶ ὑδάτων πολλῶν. See on next v.

- 4 The voice of the LORD is with power<sup>5</sup>,  
The voice of the LORD with majesty.  
5 The voice of the LORD breaks the cedars ;  
The LORD broke in pieces even Lebanon's cedars<sup>6</sup>.  
6 And He made them skip like a calf,  
Lebanon and Sirion<sup>7</sup>, like a young bison.  
7 The voice of the LORD hews out flames of fire<sup>8</sup>.

<sup>5</sup> LXX. ἐν ἰσχύϊ : the words used in Rev. xviii. 2 of the angel's descending, and crying "mightily with a loud voice : Fallen, fallen, is Babylon the Great."

*Obs.* 1. In the preceding chapter this Babylon was described as seated "ἐπὶ ὑδάτων πολλῶν" (xvii. 1) : and these "waters" are afterwards explained as being "peoples, and multitudes, and nations, and tongues."

*Obs.* 2. This accumulation of names, coupled with mention of Babylon, seems to point back to Gen. x. 5, 20, 31, 32 ; "after their families, after their tongues, in their lands, after their nations :"—"These are the families of the sons of Noah . . . ; and from these were the nations parted off in the earth *after* THE FLOOD."

*Obs.* 3. Light is thus thrown on the view set forth above in note <sup>2</sup> ; and at the same time an explanation is supplied of the reference to the Deluge in v. 10.

*Obs.* 4. This illustrates also the *Pentecostal* character of the Psalm.—Gen. xi. is a Lesson for Whit-Monday.

<sup>6</sup> Which stood as the type of what is "high and lifted up : " Isai. ii. 13 ; Ezek. xxxi. 3.

<sup>7</sup> That is, *Hermon*, or Anti-Libanus : Deut. iii. 9 :—another type of the power of heathen world-empires. (See on lxviii. 15 :—also a Pentecostal Psalm.)

Cp. Ps. cxiv. 4 :—where the "leaping of the mountains" refers to Sinai. But the trembling of Sinai at God's voice was itself typical. "Tremble (*chuli*, as with birth-pangs), thou *Earth* :"—and all earthly powers. (Ps. xcvi. 9 : *chilu*.)

<sup>8</sup> When His voice strikes the cloud, it is riven asunder, and the hidden seams of glittering fire are excavated. (*Chatsav* is used in Deut. viii. 9 ; "out of its mountains thou mayest dig brass.")

Those lightnings of God's Providence "give light to the world ;"—though "the earth trembles and quakes." Ps. lxxvii. 18.

LXX. φλόγα πυρός. Cp. 2 Thess. i. 8 ;—(of the day when the

- 8 The voice of the LORD shakes the wilderness,  
 The LORD shakes the wilderness of Kadesh<sup>9</sup>.  
 9 The voice of the LORD makes the hinds cast their  
 young<sup>10</sup>;  
 And strips the forests<sup>11</sup>:  
 And in His Temple<sup>12</sup>, all of it utters glory<sup>13</sup>.

Lord Jesus will be "revealed ἐν φλόγι πυρός." (So *Lachm.*) Note, also, in v. 9, ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ.

<sup>9</sup> *Yachil*: "shakes as with birth-pangs." *Aq.* ὠδμήσει. The voice of the Lord could make even the barren wilderness bring-forth a miraculous birth;—for at Kadesh it was that the flinty rock was turned into a fountain of water: Numb. xx. 1-11. (Note in v. 6, "the glory of the Lord appeared.") Nay;—and a higher birth still had taken place there.—The wilderness of Kadesh had witnessed a previous manifestation of "the glory of the Lord;" Numb. xiv. 10;—and then it was that out of the rebellion of Israel a fountain of blessed promise was made to spring: "As truly as I live, all the earth shall be filled with my glory."

<sup>10</sup> Job xxxix. 1.

[In Moffat's *South Africa* it is mentioned that during heavy thunderstorms "the antelopes flee in consternation, and the poor Bechuanas start off on the morning following such a storm in quest of the young which have been cast through horror." (ms. note of Prof. E. B. Cowell.)]

The fleetest animals ranging over the mountains are reached by that voice;—are seized with fear;—but give existence to a new progeny. So the faithless generation passed away in terror (Ps. xc. 7), but left behind them children who saw the glory of the Lord.

<sup>11</sup> Of their branches, or leaves, or bark. "The thickets of the (proud) forest are cut down" (Isai. x. 34); but (xi. 1) "a rod springs out of the stem of Jesse." Under its rule "the knowledge of the Lord is spread over the earth" (v. 9); all nations seek it, and "its resting-place is *Glory*" (v. 10).

<sup>12</sup> Or "Palace": xi. 4; xviii. 7. Of that heavenly Palace His earthly Sanctuary is a type.

<sup>13</sup> Or "says, '*Glory!*'" In the Seraphim's song (Isai. vi. 3) not heaven only, but earth as well, is "full of God's glory." Terrible deeds of retribution on sin are taking place around us here on

- 10 At the Deluge the LORD was seated<sup>14</sup>;  
 And the LORD is seated a King for ever.  
 11 The LORD will give strength to His people,  
 The LORD will bless His people with PEACE<sup>15</sup>.

earth;—but to those who are *inside the Temple* the rolling thunders of judgment form part of a glorious anthem. (Cp. Rev. xix. 1, 2.)

<sup>14</sup> He gave forth that terrible sentence:—but guarded His Ark from danger. So will He in every judgment guard His people. On the black thunder-cloud shall still be a Rainbow of mercy.

<sup>15</sup> The concluding word of the formula of blessing: Numb. vi. 26. Cp. vi. 26; lxxxv. 8. So in Haggai ii the earthquake of nations is followed by the filling of the Temple with glory;—that in it He may give *Peace*.

### XXX.<sup>A §</sup>

*A Psalm. A Song for the Dedication of the House†. David's.*

- 1 I WILL extol Thee, O LORD, for Thou hast drawn  
 me up<sup>1</sup>,  
 And not made my foes to rejoice over me.  
 2 O LORD my God!

<sup>A</sup> Restoration of one who had fallen through self-confidence.

§ In vv. 3, 9, "go down to the pit" takes us back to xxviii. 1: "oz" in v. 7 to xxviii. 7, 8; xxix. 1, 11.

This and the two next Psalms report the Psalmist's heart-converse: "I said;" —xxx. 6; xxxi. 14, 22; xxxii. 5.

† The LXX. has ἐγκαινισμοῦ τοῦ οἴκου. It is used by the Jews on their feast of the "Dedication" (in memory of the re-consecration of the Temple after its profanation by Antiochus).

Perhaps the Psalm, then, was used at the re-consecration of David's House after it had been polluted by Absalom's enormities.

If referred to the Dedication of the *Site* of the future Temple, the self-confidence would relate to his sin in numbering the people. There would in that case be a verification of v. 11 in 1 Chr. xxi. 16.

This is the only Psalm in Book I which is called "*Shir*." (xviii is "*Shirah*.")

<sup>1</sup> As out of a pit. *Aq. ἀνέβιβσας.*



- I cried to Thee and Thou healedst me.
- 3 Thou, LORD, broughtest my soul up from Hades,  
Thou savedst me alive from among them that go  
down to the pit.
- 4 Sing to the LORD, O ye saints of His<sup>2</sup>,  
And give thanks to His holy memorial<sup>3</sup>.
- 5 For a moment (is spent) in His anger<sup>4</sup>; life is in His  
favour;  
At eventide weeping comes to lodge; but at morn  
is joy<sup>5</sup>.
- 6 And I,—in my security I said,  
“I shall be unmoved for ever<sup>6</sup>.”
- 7 LORD, Thou in Thy favour establishedst strength for  
my mountain<sup>7</sup>;  
Thou hiddest Thy face; I was terror-stricken.
- 8 To Thee, O LORD, I called;  
Yea, to the LORD I made supplication:—
- 9 “What gain is there in my blood, in my going down  
to the pit?

<sup>2</sup> *Chasidayv*. His godly ones, xxxi. 23; lxxix. 2.

<sup>3</sup> His Name. See Exod. iii. 15; Isai. xxvi. 8; Hos. xii. 6 (*Heb.*)  
Cp. Ps. xcvii. 12; cxxxv. 13.

<sup>4</sup> Cp. Isai. xxvi. 20; liv. 7.

<sup>5</sup> Cp. “Your sorrow shall be turned into joy;” St. John xvi. 20.  
The sorrow is but as a wanderer, who has a lodging given him for  
the night, and must leave next morning.

<sup>6</sup> Pride in his earthly resources had been at the root of the sin  
that drew down on him God’s heavy punishment.

How nearly had he approached to the spirit of the wicked one,  
x. 6! (Cp. Deut. viii. 11-18.)

<sup>7</sup> Zion.—See 1 Kgs. xv. 4 (where the same verb is used). Cp.  
2 Chr. ix. 8; Ps. xviii. 33. His elevation was due to God’s mere  
grace. He had come to think his strength rooted in himself.

- "Shall dust praise Thee? shall it declare Thy truth?  
 10 "Hear, LORD, and have pity on me;  
 "LORD, become Thou my Helper."  
 11 Thou turnedst my mourning into dancing;  
 Thou undidst my sackcloth, and girdedst me with  
 gladness;  
 12 That Glory might sing praise<sup>8</sup> to Thee, and not hold  
 silence;  
 O LORD, my God, I will thank Thee for ever.

<sup>8</sup> i.e. That *Royalty* might not again turn its eyes inwardly in self-admiration, but might ever gratefully refer all its splendour and dignity to God's bounty. *Aq.*, *Symm.*, *Th.*, all have simply δόξα. LXX. ἡ δόξα μου.

The "strength" he had was not his own (v. 7); nor was the "glory" to which he had been raised his own. Both were to be "ascribed" (xxix. 1) to God.

XXXI.<sup>A</sup> §

*To the Precentor. A Psalm of David.*

- 1 **I**N Thee, O LORD, have I taken refuge; let me  
 never be ashamed;  
 Rescue<sup>1</sup> me in Thy righteousness<sup>2</sup>.  
 2 Bend Thine ear to me; deliver me speedily;  
 Be to me a stronghold-rock;  
 A fortress-home to save me.

<sup>A</sup> The persecuted man, trusting in God, is delivered and honoured  
 "even before the sons of men."

§ With v. 8,	"establishedst,"	cp. xxx. 7.
v. 22,	"supplications,"	xxviii. 2 (xxx. 8).
v. 1,	"pallét,"	xxxii. 7.
vv. 9, 10,	(his wasted frame),	— 3, 4.

See also pref. to Ps. xxvii.

<sup>1</sup> *Pallét*: grant me a means of escape.

<sup>2</sup> *Symm.* ἐλεημοσύνη. But see on cxliii. 1.

- 3 For<sup>3</sup> my cliff and my fortress art Thou ;  
 And for Thy name's sake Thou wilt guide me and  
 gently lead<sup>4</sup> me.
- 4 Thou wilt bring me out of the net that they laid  
 privily for me ;  
 For Thou art my stronghold.
- 5 Into Thy hand will I commit my spirit<sup>5</sup> ;  
 Thou hast redeemed me, O LORD, thou God of  
 truth !
- 6 I have hated them that regard lying vanities<sup>6</sup> ;  
 As for me, in the LORD have I trusted.
- 7 I will rejoice and be glad in Thy mercy ;  
 Because Thou sawest my affliction ;  
 Thou knewest my soul in troubles<sup>7</sup>.

<sup>3</sup> Be to me now a fortress ; FOR—I have long *made* Thee my fortress. *Delitzsch* remarks : “ He had prayed God to be his fortress ; here as a ground of the petition it is urged that God *is* his fortress. *Köster* thinks this illogical :—such, however, is the logic of all true prayer. David entreats God to show Himself in actual experience what faith has already apprehended Him as being.”

<sup>4</sup> As a shepherd his flock. Cp. xxiii. 2, 3 (“ Guide me . . . for His name's sake”).

<sup>5</sup> *Afqid* ;—give it in charge to Thee ;—commit it to Thy authoritative keeping : Jerem. xl. 7 ; xli. 10 (cp. *piqqadon*, a deposit : Lev. v. 21, 23 = *E. V.* vi. 2, 4). LXX. *παράθησθαι*. Cp. 1 St. Pet. iv. 19.

*Obs.* 1. St. Peter says “ as to a faithful Creator.” Impossible that He—the “ God of truth ”—should fail to keep safely, and in due time to restore, what was solemnly intrusted to Him !

*Obs.* 2. The many instances *on record*, including St. Polycarp, St. Basil, Epiphanius of Pavia, St. Bernard, St. Louis, Huss, Columbus, Luther, and Melanchthon—of Christians using these words at the approach of death, represent how many millions of unrecorded cases ! Cp. also Acts vii. 59.

<sup>6</sup> Jon. ii. 8 (9 *Heb.*). On the “ hated,” cp. 2 Sam. v. 8.

<sup>7</sup> Or, “ Thou knewest about the troubles of my soul.” (*Del.*) Cp. xxv. 17 ; and (for the construction) Jer. xxxviii. 24.

- 8 And Thou didst not give me over to the enemy's hand;  
 Thou establishedst my feet on open ground.
- 9 Have pity on me, LORD, for trouble is on me<sup>8</sup>;  
 My eye is eaten away<sup>9</sup> with grief;—yea, my soul  
 and my body<sup>10</sup>.
- 10 For my life is consumed with weariness, and my  
 years with sighing;  
 My strength fails<sup>11</sup> through my guilt, and my bones  
 are eaten away.
- 11 Among all my adversaries I am become a reproach;  
 And to my neighbours especially,—and a terror  
 to my intimate friends;  
 When they saw me in the street they fled from me.
- 12 I am forgotten, as one dead, out of mind;  
 I am become as a marred vessel<sup>12</sup>.
- 13 For I have heard the defaming of many<sup>13</sup>;

<sup>8</sup> *Tsar li*: cp. Deut. iv. 30. David, who had once seemed the very fulfilment of the hopes of Moses, has now fallen beneath the scourge of his prophetic denunciation.

<sup>9</sup> See on vi. 7.

<sup>10</sup> Or "stomach;" "intestines." The effect of grief on the liver and spleen is well known.

<sup>11</sup> *Heb.* "stumbles;" as a weary man does.—When Israel was redeemed out of Egypt, "not one of them stumbled;" cv. 37. (Cp. Isaiah lxiii. 13.) Now David is like Israel at Horeb;—he has grievously "stumbled." (Cp. *ῥηταισαν*, Rom. xi. 11; and see note on xxxii. 9.)

<sup>12</sup> Which once was "a prized vessel" (*keli chemdah*: Jer. xxv. 34; Hos. xiii. 15; cp. *σκεῦος ἐκλογῆς*, Acts ix. 15), but now is "despised, . . . a vessel wherein is no pleasure." (Jer. xxii. 28; Hos. viii. 8). Compare David's words in 2 Sam. xv. 26; "And if he shall say thus; *I have no pleasure in thee.*" LXX. *σκεῦος ἀπολωλός*.

<sup>13</sup> Jer. xx. 10, 11 clearly refers back to this Psalm.

Fear is all around, while they plot together against  
me ;

They have laid schemes for taking my soul.

14 And I,—on Thee, O LORD, have I trusted :  
I have said, "Thou art my God."

15 My times<sup>14</sup> are in Thy hand ;  
Deliver me from the hand of my enemies and from  
my persecutors.

16 Make Thy face to shine on Thy servant ;  
Save me in Thy mercy.

17 O LORD, let me not be ashamed, for I have called on  
Thee ;  
Let the wicked be ashamed ; let them be brought to  
the silence of Hades.

18 Let the lying lips be made dumb ;  
Which speak overbearingly against the righteous,  
With haughtiness and scorn.

19 How great is Thy goodness, which Thou hast  
treasured up<sup>15</sup> for those who fear Thee,—  
Hast wrought, for those who take refuge in Thee,  
before the sons of men<sup>16</sup> !

20 Thou hidest them in the hiding-place of Thy  
presence from the conspirings of men ;

<sup>14</sup> All the varied events,—happy or sad,—which make up the parti-coloured web of life. Comp. 1 Chron. xxix. 30 ; (speaking of the Chronicles of David's reign :) "with all his reign and his might, and the times (ittim) that passed over him ;" (like so many alternating tides).

<sup>15</sup> *Tsafan* : the word rendered "conceal" in v. 20.

<sup>16</sup> So that Thy love may be recognized, in part at least, even in this mortal life.

Thou concealest them in a pavilion from the strife  
of tongues.

21 Blessed be the LORD ;

For He has shown His mercy marvellous to me in  
an entrenched city<sup>17</sup>.

22 And I indeed said in my haste<sup>18</sup>, "I am cut off"<sup>19</sup>  
from before Thine eyes ;

Nevertheless Thou heardest the voice of my suppli-  
cations, when I cried unto Thee.

23 Oh love the LORD, all ye His saints<sup>20</sup> :

The LORD guards the faithful<sup>21</sup>,

And abundantly rewards him who acts haughtily.

24 Be strong, and let your heart be firm,

All ye that hope<sup>22</sup> for the LORD.

<sup>17</sup> Symm. ὡς ἐν πόλει περιπεφραγμένη.

<sup>18</sup> The precipitancy produced by alarm ; cp. cxvi. 11.

<sup>19</sup> "*Nigraz*:" as a branch hewn off a tree ; soon to wither. Cp *nigzar*, lxxxviii. 5 ; Isai. liii. 8 ; Lam. iii. 54.

<sup>20</sup> *Chasidayv* ;—loving Him who showed you so much (*chesed*, v. 21) loving-kindness.

<sup>21</sup> *Emunim* ;—men who stand firm ; "rooted and grounded" in His love. Cp. xii. 1.

*Hifli* seems to combine references to the *miraculous* deliverance (*niflâ*), and to the *special* consecration (*hiflah*, xvii. 7) of Israel ; (Exod. xxxiii. 16 *niflah*.)—Note too, the choice of *matsor*, which in three places is used as the proper name of Egypt : 2 Kgs. xix. 24, Isai. xix. 6, xxxvii. 27 ;—but properly is used of a trench dug round a city by besiegers. Deut. xx. 20, xxviii. 53 ; Ezek. iv. 2.

(There is the same allusive reference in Micah vii. 12, where perhaps *matsor* would be better rendered "Egypt,"—and probably, in Jer. x. 17.)

David, oppressed by his enemies (*tsorerim*) as bitterly as Israel by the Egyptians, was delivered by God's special, marvellous, redeeming love. (Cp. Ps. xviii. *Note on Title*.)

<sup>22</sup> *Meyâchalim* ;—or "wait:" (Job xiv. 14.)—This new word binds on the present Psalm to xxxiii, in which it occurs twice (vv. 18, 22).

XXXII.<sup>A §</sup>*David's. For Reflection.†*

1 **O**H happy he<sup>1</sup> whose transgression is forgiven<sup>2</sup>,  
whose sin is covered.

<sup>A</sup> Sin confessed ; forgiven ; and subdued.—Used in the synagogue at the conclusion of the service for the Day of Atonement.

§ With v. 3, "my bones," cp. xxxi. 10.  
5, "I said :—and," — 22.  
7, "hiding-place," — 20.

~~2 Sam.~~ 2 Sam. xii. 7-14. Cp. Exod. xxxiii, xxxiv. 1-10 ; Lev. xxvi ; Ps. li ; Isai. lxiii, lxiv ; Jer. xxix. 10-13 ; Hos. xi.

† *Le-Maskil* :—or, for instruction, intelligence, warning, admonition : (cp. *askil*, in v. 8 ; ii. 10, liii. 2). It is the first of the 13 Psalms so inscribed (see *App.* II).

*Del.* says : "One might put as its motto those words of St. Aug. ; *Intelligentia prima est, ut te nôris peccatorem.*"

<sup>1</sup> No longer, as in Ps. i,—“Happy he, that has never strayed from the Fountain of life !” David, no longer drinking of the perennial streams, has found his “sap dried up as by summer droughts” (v. 4). The hot rays of Divine justice withered him away (xxx. 10, 22). His righteousness “has faded away as a leaf.” (Isai. lxiv. 5.)

Yet the way to *happiness* was still open even for him.

<sup>2</sup> There are (a) *three* words for misdoing (all found in Exod. xxxiv. 7) ; also (b) *three* for God's remedial acts :—

(a) *Péshâ* ; transgression ;—a breaking loose from the restraints of the Divine Law. LXX. ἀνομία.

*Chutiah* ; sin ;—a violation of the Eternal Rule of Right. LXX. ἀμαρτία.

*Avon* ; iniquity or guilt ;—as the wrong inward state of soul, or its wrong outward relation to God, superinduced by sin. LXX. ἀδικία.

(b) *Nasa* ; to take up, and bear away. (αἶρω, St. John i. 29 ; ἀφαιρέω, LXX. in Exod. xxxiv. 7.)

*Kasah* ; to cover, and so to hide : (with allusion, probably, to the word *Kippér*, see on lxv. 3.) LXX. ἐπικαλύπτω.

*Lo-chasháv* ;—*not* to reckon or impute ;=blotting out the record, granting amnesty ; 2 Sam. xix. 20. LXX. οὐ λογίζεται. (Cp. 1 Cor. xiii. 5.)

- 2 Oh happy the man<sup>3</sup>, to whom the LORD reckons not iniquity,  
And in whose spirit is no guile<sup>4</sup>.
- 3 Whilst I kept silence, my bones wasted<sup>5</sup>  
Amidst my roaring<sup>6</sup> all day long.
- 4 For day and night Thy hand<sup>7</sup> lay heavy on me,  
My sap was consumed<sup>8</sup> with summer droughts.  
SELAH<sup>9</sup>.
- 5 I made known my sin to Thee, and my iniquity I hid not;  
I said, "I will make confession concerning my transgressions to the LORD;"

<sup>3</sup> *Adam* :—Poor child of fallen Adam.

<sup>4</sup> No attempt to cloke his sin, or stifle conscience, by *sophistications*. Abp. Leighton (*Prel.* pp. 269-273) gives the following comment :—

"Cui pectus est *pœnitentiâ non fictâ* et vero fervidoque sanctitatis amore et peccati odio penitus imbutum . . . In pœnitentiæ negotio ἄδολον animi sinceritatem primas obtinere indubium est . . . (Deus) hâc ipsâ lege benignè (peccata) obtegit, modò nos ea sincerè retegamus.—*Quantum tibi non peperceris, tantum tibi parcet Deus.* Tertull."

<sup>5</sup> "Qui peccata non confitendo supprimat

'Vulnus alit venis et cæco carpitur igni.'" *Ib.* p. 275.

<sup>6</sup> Cp. Hos. vii. 14; "They cried *not* to ME with their heart, when they howled upon their beds."

<sup>7</sup> xxxviii. 2; xxxix. 10.

<sup>8</sup> *Lit.* "was turned" or "changed." (Cp. Sanscr. *vikar*, *vikriti*, used of the change made by *disease*.)

What had been the cause of life and health—God's law—was now working death in him :—fevering his very soul. Cp. Isai. lxiii. 10.

<sup>9</sup> "The music here breaks in, and does what it can to represent the hell-anguish of an awakened conscience *not* accompanied by a broken heart." (*Del.*)



And THOU—Thou forgavest the iniquity of my sin<sup>10</sup>.  
SELAH<sup>11</sup>.

6 Therefore let every godly man make prayer unto  
Thee at the time of visitation<sup>12</sup>:

<sup>10</sup> See 2 Sam. xii. 13. Hengstenberg well observes that, though Nathan's parable was the *occasion* of David's confession, yet it could not have produced its effect so instantaneously, had not David *previously* in his own mind arrived at the very threshold of repentance. Till this crisis was reached, Nathan received no divine commission to appeal to the king's conscience; but, that appeal once made, the long pent-up feeling of contrition burst into unrestrained confession.

<sup>11</sup> "The music peals out a Yea and Amen to the great accomplished fact of pardoning grace." (*Del.*)

<sup>12</sup> *Lit.* "of *finding*,"—namely (as in xxxvi. 2), finding the guilt he has incurred. So in Gen. xlv. 16, "God has *found*" (and by *His visitation revealed*) "the guilt of Thy servants."

*Matsa* has been twice used in this sense, in x. 15 and xvii. 3. —There the Psalmist could open his heart to God wholly, without fear of any disloyalty being detected in him.—Now he has passed through a terrible *crisis* (*éth*). He had sinned, and then striven to *hide* his sin from himself; and now God has "*found*" it, visited it, revealed it.

This interpretation alone gives just force to the second line of the verse. The two *le*'s also are now in parallelism.

It is further confirmed by a comparison of David's expression, "I have sinned against the LORD" (2 Sam. xii. 13), with Numb. xxxii. 23; "behold, *ye have sinned against the Lord; and be sure your sin will find you (timtsa).*" (See also Josh. vii. 20.)

That terrible period—that *crisis* of sin-revealing—was registered in David's memory as "the Time of Finding."

Yet even then, when the waters of Divine judgment overflowed so irresistibly, mercy superabounded. He was taken into the Ark of Forgiving Love.

Cp. the use of *matsa* in Deut. iv. 29, 30 (to which there was, perhaps, a reference in xxxi. 9). "When trouble is on thee, and all these words have *found* thee."—Yet, as surely as God has found your sin, so surely shall your penitence find Him. Isai. lv. 6; Jer. xxix. 13. On *le-éth* cp. xxi. 9.

Assuredly, at the overflowing of mighty waters they shall not reach him.

- 7 Thou art a hiding-place to me<sup>13</sup>; Thou wilt guard me from trouble;  
Thou wilt encircle me with songs of deliverance<sup>14</sup>.  
SELAH.

- 8 "I will<sup>15</sup> admonish thee, and instruct thee in the way thou art to go;  
"I will give counsel with mine eye upon thee<sup>16</sup>.  
9 "Be ye not as horse, as mule, that is without discernment<sup>17</sup>,

*Obs.* The man who can thus pray is the *chased*,—one who under the sense of his grievous fall can still answer "Yea, Lord!" to the question "Lovest thou me?"

<sup>13</sup> "Paratam salutis Arcam. . . quicumque ingreditur, pereunte mundo in tuto erit." (*Leighton*, u.s.)

<sup>14</sup> *Pallet* :—Songs such as would be sung by men rescued from threatened destruction. Ps. xxxiii is such an ode of thanksgiving.

<sup>15</sup> St. Jerome (in common with most of the early commentators) understands these to be God's words.

<sup>16</sup> That Eye, which, whoso will, may have beaming with changeless light and love upon him. The *Chaldee*; "I will set my eye on thee for good." Cp. Gen. xlv. 21; Jerem. xl. 4. LXX. ἐπίστηριῶ ἐπὶ σὲ τοὺς ὀφθαλμούς μου. *Symm.* βουλευσομαι περὶ σοῦ τῷ ὀφθαλμῷ μου. Jerome very boldly (and yet what a noble image does that rugged Latin supply!) Cogitabo de te oculo meo. Cp. xxxiii. 18; xxxiv. 15.

<sup>17</sup> "Be not ye," Israelites! whose path through the wilderness is marked out by My "Eye"—"the Angel of My Presence"—"be not ye any more *stiff-necked*" (Deut. x. 16). This expression "stiff-necked" is applied to Israel immediately after its sin at Horeb four times: Exod. xxxii. 9; xxxiii. 3, 5; xxxiv. 9.

They had been brought on that marvellous journey to Sinai "as a horse that stumbled not" (Isai. lxiii. 13: cp. on xxxi. 10); not stumbling, because obedient to that "glorious Arm" which led them, with "cords of love" (Hos. xi. 4), and to the Holy Spirit, "placed within them" (Isai. lxiii. 11). But at Horeb they "turned

"With curb and rein<sup>18</sup> must its gaiety<sup>19</sup> be tamed,  
 "So as not to come near thee<sup>20</sup>!"

aside rapidly out of the way" (Exod. xxxii. 8), and stumbled,—almost fatally. Then the curb (see next note) and the rod (v. 10) were applied. (Cp. Exod. xxxii. 35, "and the Lord smote (*yiqqof*) the people.") God had freed them from the yoke of Egypt (Levit. xxvi. 13), and at Sinai laid His light yoke of love on them;—they had "gone out of the way," and must have a strong curb laid on them.

So it had been with David. His deliverance (Ps. xviii) had been as a second Exodus. Yet, after God had given him His New Covenant of Grace, he "turned aside out of the way." And then, although God granted him pardon, yet He applied the scourge: "The Lord smote (*yiqqof*) the child" that was born to him of sin, 2 Sam. xii. "The judge of Israel was smitten with a rod on the cheek:" Micah iv. 14 (v. 1 *E.V.*).

<sup>18</sup> *Resen*;—a rein; passing to the nose-band, or cheek-band, through a yoke-like collar. Compare Isai. xxx. 28 with Hos. xi. 4. (See a wood-cut in Kitto's *Cyclop.*, Art. *Pered*, from an Egyptian painting.)

<sup>19</sup> *Adi*;—originally, gay ornaments; but here, and in ciii. 5 (it would seem), used of strong, eager, *desire of enjoyment* (in ciii. 5 the LXX. has *ἐπιθυμία*),—like our word "gaiety." (In French it is said: "Ce cheval a de la gaieté.")

Such had been the eager desire of the Israelites, when they broke loose from the covenant, and rushed on to unlawful mirth. (Exod. xxxii. 6.) Then they were tamed by the Divine order, "Ye are a people of stiff necks: one moment should I go up in the midst of thee, I should even consume thee; and now hurl down thy gaiety" (*adi*,—probably, their festival ornaments) "from upon thee: and I will know what I am to do to thee. (Cp. Hos. vi. 4.)—And the children of Israel stripped themselves of their gaiety from Horeb forwards."—Then it was with Israel as with a light-minded bride, from whom her betrothed had withdrawn, whose golden head-ornaments (*adi*, 2 Sam. i. 24, Jer. iv. 30, Ezek. xxiii. 40) had been laid aside *in mournful penitence*. (Ezek. vii. 19-22.)

(As to this whole allegory, cp. Ezek. xvi. 10, 11.)

So was it with David at that "Time of Finding." "David fasted a fast, and went, and lay all night on the ground." (2 Sam. xii. 16.)

<sup>20</sup> Either, that it may not toss its head back on the rider;—or,

- 10 Many sore wounds<sup>21</sup> shall be to the wicked man ;  
 But whoso trusts in the LORD, with mercy He  
 encircles<sup>22</sup> him.
- 11 Be glad in the LORD and rejoice, ye righteous,  
 And shout for joy, all ye upright in heart.

—removed to a distance, as when a colt is being broken in. In any case, consider Exod. xxxiii. 7 ; “Moses took the Tabernacle, and pitched it outside the camp, AFAR OFF from the camp.” Cp. Exod. iii. 5 ; Levit. x. 3 ; Numb. xvii. 5 (xvi. 40 *E.V.*), xviii. 22 ; Deut. v. 27-31 ; Ps. lxxv. 4, lxxiii. 28, cxlviii. 14 ; also Numb. xxiv. 17 ; 1 Kgs. viii. 59 ; Ps. xxxiv. 18, lxxxv. 9 ; Isai. lv. 6.

<sup>21</sup> *Makóvim* :—used in Exod. iii. 7 of the stripe-wounds inflicted by the Egyptian task-masters.—They, who would serve Egyptian gods, must fall back into Egyptian misery. LXX. *μάστιγες*. See xxxviii. 17 ; lxix. 26. Cp. Isai. liii. 3, 4.—For the *contrast* see Exod. xv. 26.

<sup>22</sup> *Yesovev*, as in v. 7. Cp. Deut. xxxii. 10.

### XXXIII.<sup>A</sup>

- 1 REJOICE in the LORD, O ye righteous ;  
 Praise well befits the upright<sup>1</sup>.
- 2 Give thanks to the Lord with harp,  
 With ten-stringed lute make psalmody to Him.
- 3 Sing to Him a new song<sup>2</sup> :  
 Play nobly with jubilant shout.

<sup>A</sup> One of the “songs of deliverance” promised in xxxii. 7, called for in xxxii. 11, (to which the first verse, indeed, refers).

With v. 17, “*mallet*,” Cp. xxxii. 7.

v. 18, “eye of the Lord,” — 8 (xxxiv. 15).

vv. 18, 22, “*yichél*,” xxxi. 24.

<sup>1</sup> Praise is suitable for *them*,—God’s happy children. And *they*—God’s upright ones—are the persons to offer Him praise.

<sup>2</sup> For His new deliverance (xl. 3) :—and out of the new-created spirit (li. 10).

- 4 For upright is the word of the LORD,  
And all His work is in faithfulness.
- 5 He loves righteousness and judgment,  
Of the mercy of the LORD the earth is full.
- 6 By the word of the LORD were the heavens made,  
And all their host by the breath of His mouth.
- 7 He piles up the waters of the sea like a mound<sup>3</sup>,  
And stores the deeps in treasure-houses.
- 8 Let them fear the LORD all the earth over ;  
Let all that dwell on the world stand in awe of  
Him.
- 9 For He spake, and it was ;  
He commanded, and it stood<sup>4</sup>.
- 10 The LORD frustrates the counsel<sup>5</sup> of the nations ;  
He foils the devices<sup>6</sup> of the peoples.
- 11 The counsel of the LORD shall stand for ever,  
The devices<sup>6</sup> of His heart through all ages.
- 12 Happy the nation whose God is the LORD,  
The people whom he chose for His own inheritance.
- 13 The LORD looks down from heaven,

<sup>3</sup> *Nts.* Exod. xv. 8. (Cp. Josh. iii. 13, 16 ; Ps. lxxviii. 13 ; the only other places in which the word occurs.)

*Hengstenberg* observes : "The term used in Exodus, to describe a miraculous effect of God's power, is here applied to the ordinary course of nature ;—intimating that this, when rightly considered, supplies no less distinct evidence of the working of Omnipotence."

<sup>4</sup> Gen. i. 3 ; Ps. cxix. 90, 91.

<sup>5</sup> The phrase used in 2 Sam. xv. 34 ; xvii. 14.

<sup>6</sup> *Machshevoth* : thoughts, or plans. (See note on xcii. 5.) Cp. Micah iv. 12 ; Isai. lv. 8 ; Jer. xxix. 11.

- He beholds all the children of men.  
 14 From the place of His dwelling He gazes<sup>7</sup>  
 On all that dwell upon the earth.  
 15 HE moulds altogether their hearts,  
 HE understands all their works.
- 16 The monarch is not saved by greatness of force<sup>8</sup>,  
 Nor mighty man delivered by greatness of strength.  
 17 A horse is but a vain thing for safety,  
 Nor can it rescue any by its greatness of force.  
 18 Behold, the eye of the LORD is on them that fear  
 Him,  
 On them that hope for His mercy ;  
 19 To deliver their soul from death,  
 And to keep them alive in famine.
- 20 Our soul waits on<sup>9</sup> for the LORD,  
 Our help and our shield is He.  
 21 For our heart shall rejoice in Him,  
 Because we have relied on His holy name.  
 22 Let Thy mercy, O LORD, be upon us,  
 Like as we have hoped for Thee.<sup>10</sup>

<sup>7</sup> *Hishgiach*:—occ. only in Cant. ii. 9; Isai. xiv. 16. *Hash-gachah* is used in Rabbinical Hebrew for "*Providence*."

<sup>8</sup> *Chayil*: used of Pharaoh's host, Exod. xiv. 17; xv. 4.—This throws light on the next verse;—as referring to the "horse and its rider flung into the sea" (Exod. xv. 1).

<sup>9</sup> LXX. *ὑπομένει*.

<sup>10</sup> Man's reliance on God being the only—but the all-prevailing—claim he has on God's help. Cp. on ii. 12.

XXXIV.<sup>A §</sup>

*David's. When he deranged his sense† before Abimelech‡, who drove him away, and he departed.*

- 1 I WILL bless the LORD at all times<sup>1</sup>,  
     His praise shall be continually in my mouth.
- 2 My soul shall boast herself in the LORD ;  
     Let meek men hear, and rejoice.
- 3 Oh magnify the LORD with me,  
     And let us exalt His name together.
- 4 I inquired after the LORD and He answered me,  
     And delivered me out of all my fears.
- 5 They looked towards Him and were enlightened ;—  
     And oh never may their faces be abashed.
- /
- 6 This poor man<sup>2</sup> called, and the LORD heard,  
     And saved him out of all his troubles.
- 7 The angel of the LORD encamps<sup>3</sup> around them that  
     fear Him,  
     And delivers them.

<sup>A</sup> Like the last, a Song of Deliverance (though belonging to an earlier period of David's history).

§ In its structure xxxiv closely resembles xxv—(see *Pref.* to xxv).

With v. 15, "the eyes of the Lord," cp. xxxiii. 18 (xxxii. 8).

v. 7, "Angel of the Lord," xxxv. 5. (The expression occurs in no other Psalm.)

† *Aq.* τὸ γέυμα αὐτοῦ. Cp. 1 Sam. xxi. 15.

‡ Or, Achish ;—Abimelech being a *hereditary* title. As Abraham and Isaac, so David, fell away into an unseemly piece of deception among the Philistines.

<sup>1</sup> *Lit.* "at every time"; = whatever betide.

<sup>2</sup> Moses, Exod. xiv. 15 ;—as also Jacob of old (Gen. xxxii) ; and David afterwards (cp. *Pref.* to Ps. xviii).

<sup>3</sup> As He did in that night of Redemption at the Red Sea ; Exod. xiv. LXX. παρεμβάλει. Cp. Gen. xxxii. 3.

- 8 Taste ye and see<sup>4</sup> that the LORD is good ;  
 Happy the man that takes refuge in Him.
- 9 Fear the LORD, O ye His saints<sup>5</sup>,  
 For they who fear Him have no lack.
- 10 The young lions<sup>6</sup> pine and are famished,  
 But they who inquire after the LORD shall not lack  
 any good thing.
- 11 Come, children ; hearken unto me ;  
 I will teach you the fear of the LORD.
- 12 Where is the man<sup>7</sup> who has delight in life,  
 Who loves days, that he may see good ?
- 13 Guard thy tongue from evil,  
 And thy lips from uttering guile.
- 14 Depart from evil and do good ;  
 Seek peace ; and pursue after it<sup>8</sup>.
- 15 The eyes of the LORD are towards the righteous,  
 And His ears are towards their cry.
- 16 The face of the LORD is against those who do evil,  
 To cut off their memory from the earth.
- 17 They cried, and the LORD heard,  
 And delivered them out of all their troubles.
- 18 The LORD is near to the broken in heart,

<sup>4</sup> "Spiritual experience must precede spiritual knowledge. *Nisi gustaveris*, says St. Bernard, *non videbis*." (*Del.*)

<sup>5</sup> *Qedoshayv* : xvi. 3.

<sup>6</sup> Used in xxxv. 17 of rapacious, violent, men. *Ezek.* xxxviii.

13. LXX. *πλούσιοι*.

<sup>7</sup> *Heb.* "Who is the man." Cp. xxv. 12.

<sup>8</sup> As in *Isai.* li. 1 ; "Ye that follow after righteousness;" (though it seem always to be in advance of you.) "Pursue after it," as vigorously as they pursue the victim they are hunting down.



- And the crushed in spirit will He save<sup>9</sup>.  
 19 Many are the righteous man's afflictions,  
 But out of them all the LORD delivers him.  
 20 He keeps all his bones ;  
 Not one of them is broken<sup>10</sup>.  
 21 Evil<sup>11</sup> shall slay the wicked,  
 And they who hate the righteous shall be con-  
 demned<sup>12</sup>.  
 22 The LORD redeems the soul of His servants,  
 And none that trust in Him shall be condemned.

<sup>9</sup> "Raising up a new and higher life in them out of the ruins of the old." (*Del.*)

<sup>10</sup> The allusions to the Exodus in xxxiii, xxxiv, xxxv amply justify the reference of this to Exod. xii. 46. There is no need, therefore, to inquire whether the quotation in St. John xix. 36 is from the Pentateuch or the Psalter. (Cp. v. 10 of the next Psalm.)

<sup>11</sup> The harm he intended to do shall recoil on him.

<sup>12</sup> Since they hate and oppose the *right*,—and right must in the end triumph,—they cannot but be "cast in their suit."

XXXV.<sup>A</sup>

*David's.*

- 1 PLEAD Thou<sup>1</sup>, O LORD, against my impleaders,  
 Fight against those who fight against me.  
 2 Lay hold of shield and buckler<sup>2</sup>,

<sup>A</sup> Closely allied to xxii, xl, lxix. With vv. 17, 18, cp. xxii. 20, 22; and with v. 22, xxii. 11, 19. With vv. 25-27, cp. xl. 14, 16. With v. 13, cp. lxix. 10 ff.

~~18~~ 1 Sam. xxiv. Cp. Exod. xiv

<sup>1</sup> *Riv*: used frequently in a juridical sense; see 1 Sam. xxiv. 16 (15), xxv. 39; Isai. i. 17, li. 22. LXX. *δικαστον*.

The arbitrement here seems rather by the sword: but cp. vv. 11, 23.

<sup>2</sup> The shield (*magén*) was a smaller hand-weapon: the buckler (*tsinnah*) covered the whole body. Cp. 1 Kgs. x. 17, 18.

- And stand up in help of me<sup>3</sup>.
- 3 And draw out<sup>4</sup> the spear, and be a barrier<sup>5</sup> against my pursuers<sup>6</sup>;  
Say to my soul, "I am thy salvation."
- 4 Let them be ashamed and disgraced that seek my soul<sup>7</sup>;  
Let them who devise my hurt be turned back and abashed.
- 5 Let them be as chaff before the wind,  
And the Angel of the LORD<sup>8</sup> pushing onward.
- 6 Let their road be in darkness and on slippery paths<sup>9</sup>,  
And the Angel of the LORD pursuing them.
- 7 For without cause they hid their net in a pit for me,  
Without cause they dug (a trap) for my soul.
- 8 Let ruin come upon him unawares,  
And his net that he hid catch himself;  
Let him fall into ruin therein.
- 9 And my soul shall rejoice in the LORD,  
It shall exult in His salvation.

<sup>3</sup> Or "as my help." Cp. Exod. xviii. 4.

<sup>4</sup> The word used in Exod. xv. 9,—in the enemy's boast.

<sup>5</sup> Close the gate, or bar up the way:—as the cloudy pillar formed a barricade between the Egyptians and Israel: Exod. xiv. 20.

<sup>6</sup> *Radáf* is used of Saul's pursuing David; 1 Sam. xxiii. 25, 28, xxiv. 15, xxvi. 18:—and of the Egyptians in Exod. xiv. 23, xv. 9.

<sup>7</sup> Used by David of Saul, 1 Sam. xx. 1; xxii. 23. Cp. Ps. liv. 3.

<sup>8</sup> As in xxxiv. 7. The same "Angel of the Lord" saves Israel and overthrows the Egyptians;—as the same Angel "delivered Peter" and smote Herod (Acts xii. 11, 23).

<sup>9</sup> *Chalaglaq*. (Also in Jer. xxiii. 12.) The tracks down the limestone hills of Palestine are often worn as smooth as marble. Cp. lxxiii. 18.

- 10 All my bones shall say, "LORD, who is like Thee<sup>10</sup>,  
 "Who deliverest the poor from him that is too  
 strong for him,  
 "Yea! the poor and needy from him that plunders  
 him<sup>11</sup>?"
- 11 Wrongful witnesses stand up;  
 They question me of things I know not.
- 12 They reward me evil for good<sup>12</sup>,  
 To the desolating<sup>13</sup> of my soul.
- 13 As for me,—when they fell sick, my clothing was  
 sackcloth,  
 I afflicted my soul with fasting;  
 And my prayer—it returns into my own bosom<sup>14</sup>.
- 14 I walked about, as though it had been my friend or  
 brother,  
 I bent down in sadness, as one mourning for his  
 mother.
- 15 But when I halted<sup>15</sup>, they were glad, and gathered  
 together;

<sup>10</sup> Exod. xv. 11. Cp. 2 Sam. vii. 22; 1 Kgs. viii. 23; Ps. lxxi. 19.

<sup>11</sup> *Gozel* Gen. xxxi. 31.

<sup>12</sup> As Saul himself admitted of David; 1 Sam. xxiv. 18.

<sup>13</sup> *Lit.* "bereavement;" Gen. xliii. 14. David was severed from all that were dearest to him,—Jonathan, Michal, and his parents.

<sup>14</sup> My prayer on their behalf,—how deep and true it was, God is my witness; who does not allow it to fall to the ground, though they repel the blessing from themselves. He makes the prayer distil healing balm into my own bosom.—For *al cheyyq* see Isai. lxxv. 6, 7. Cp. Ps. lxxix. 12; Jer. xxxii. 18. As regards the *thought*, compare, above all, St. Matt. x. 13; St. Luke x. 6.

<sup>15</sup> Or "went lame;"—from the touch of God's afflicting hand: xxxviii. 17. Cp. Gen. xxxii. 32.

- Gathered against me were the abjects, and men I  
 knew not<sup>16</sup>;  
 They reviled me, and would not be stilled.
- 16 Like profane table-jesters<sup>17</sup>,  
 They gnashed their teeth at me.
- 17 LORD, how long wilt Thou look on?  
 Recover my soul from their devastations,  
 My solitary one<sup>18</sup> from the young lions.
- 18 I will thank Thee in the great assembly<sup>19</sup>,  
 Among a mighty people I will praise Thee.
- 19 Let not my misguided foes<sup>20</sup> rejoice over me,  
 Let not them that hate me without cause wink with  
 their eye<sup>21</sup>.
- 20 For never of peace will they speak:  
 And against the quiet of the land they devise  
 words of guile.
- 21 And they opened wide their mouth on me;  
 They said, "Aha, aha, our eye has seen it<sup>22</sup>!"
- 22 Thou seest, O LORD; keep not silence;  
 LORD, be not far from me.
- 23 Rouse Thee and wake up to judge me,  
 To plead for me, my God and my LORD.
- 24 Judge me according to Thy righteousness, O LORD  
 my God;

<sup>16</sup> Or "whom I had refused to know:"—as in ci. 4.

<sup>17</sup> *Lit.* "jesters over a cake."

<sup>18</sup> See on Ps. xxii. 20.

<sup>19</sup> So in xxii. 22; xl. 10. Cp. cix. 30.

<sup>20</sup> Whose enmity against me rests on a falsehood; xxxviii. 19.

<sup>21</sup> At each other, in boastful congratulation. (LXX. οἱ μισοῦντες  
 μὴ δῶρεάν. Cp. lxix. 4.)

<sup>22</sup> Seen his humiliation; and, in that, a proof of his rejection by God.

And let them not rejoice over me.

- 25 Let them not say in their heart, "Aha, our very wish!"

Let them not say, "We have devoured him<sup>23</sup>."

- 26 Let those who rejoice at my calamity be ashamed and abashed together<sup>24</sup>;

Let those who vaunt themselves against me be clothed with shame and disgrace.

- 27 Let those who delight in my righteous cause shout for joy and be glad,

Yea, let them continually say; "The LORD be magnified,

"Who takes delight in His servant's welfare<sup>25</sup>."

- 28 And my tongue shall rehearse Thy righteousness,  
—All the day long, Thy praise.

<sup>23</sup> *Billānu* :—*Lit.* "swallowed up." Cp. 2 Sam. xvii. 16.

<sup>24</sup> At the manifest failure of their malignant hopes.

<sup>25</sup> *Shelom.* *Vulg.* and *Jer.* *pacem.*

### XXXVI.<sup>A</sup>

*To the Precentor. (A psalm) of David, the Lord's servant.†*

- 1 TRANSGRESSION'S oracle to the wicked man is;—"In the interior of my own heart<sup>1</sup>;"

<sup>A</sup> The last verse of the Psalm uses the rare word which occurred in xxxv. 5.

† See on the Title of Ps. xviii.—*Obs.* that in xxxv. 27 the Psalmist spoke of himself as God's servant.

<sup>1</sup> That is the maxim with which sin has inspired him :—"In the recesses of my own heart. There I can devise what I will. Into that safe retreat no eye can penetrate."

The wicked man closes his ears against the Divine Word : but receives the dictates of his own wayward will as absolute truth.

There is no dread of God present to his eyes<sup>2</sup>.

- 2 For he has made all smooth, in his own eyes, in respect of Him<sup>3</sup>,

As regards his sin's being found out and hated<sup>4</sup>.

- 3 The words of his mouth are iniquity and guile;  
He has ceased to have discernment to do good<sup>5</sup>.

- 4 On his bed he devises iniquity;  
He sets himself in a way the reverse of good;  
He abhors not evil<sup>6</sup>.

- 5 Thy mercy, O LORD, is in the heavens<sup>7</sup>,

Cp. Deut. xxix. 19; (where God's law is set aside in favour of the imagination of the stubborn heart.)

For the construction of the first clause, see Ps. cx. 1.

Compare the two following comments (ap. *Corderius*, i. p. 650), each of which presents a partial, yet, so far as it goes, an excellent, view of the meaning. (1) οἶται ὁ κακία συζῶν, μήδεν θεωρεῖ τῆς ψυχῆς αὐτοῦ τὰ κεκρυμμένα βουλεύματα. (2) μηδενὸς ἄλλου συνωθοῦντος πρὸς τὸ ἁμαρτάνειν, οἰκοθεν τῶν θεῶν νόμων καταφρονήσας, βούλεται καὶ μελετᾷ τὸ ἁμαρτάνειν.

As regards the second clause, cp. Ps. lxiv. 6. "Each man's interior (*qerev*) and heart is very deep." See also v. 9; lv. 15; Jer. iv. 14; ix. 7; Prov. xxvi. 24.

<sup>2</sup> Or "God's terror (*pachad*) has no existence, so far as *his* eyes reach." (St. Luke xviii. 2-4.)

<sup>3</sup> He *flatters himself* that there is no reason for any FEAR of God. *Jer.* Dolosè egit adversus eum in oculis suis. E. V. "He has flattered himself." For the general sense, cp. Isai. xxviii. 15.

<sup>4</sup> For the phrase, "*matsa avon*," see above on xxxii. 6. He thinks he has so cajoled the Almighty that there is no danger of His dragging forth his sin to light and revealing its hatefulness. Cp. an old commentator in *Corderius* (i. p. 651); εἶδως τὴν ἀνομίαν αὐτοῦ μισητὴν, εἰ θεωρηθεῖν, δολοῖ ἐνώπιον αὐτοῦ, ὥστε μὴ εὐρίσκεισθαι τὸ τῆς ἀνομίας αἶσχος ὡς μισηθῆναι αὐτὴν. Cp. Hos. xii. 9.

<sup>5</sup> LXX. συνίναί τοῦ ἀγαθύναι. His *discernment* is only on the side of evil. Cp. Rom. xvi. 19.

<sup>6</sup> Or "rejects not." *Aq.* ἀπορρίψει. *Symm.* ἀποδοκιμάσει.

<sup>7</sup> The Psalmist had looked for a few moments into that dark,

- Thy faithfulness reaches to the clouds.
- 6 Thy righteousness is like the mountains of God,  
Thy judgments are as the vasty deep<sup>8</sup>;  
Man and beast, Thou savest, O LORD.
- 7 How precious is Thy mercy, O God!  
And the children of men shall take refuge under the  
shadow of Thy wings.
- 8 They shall overflow<sup>9</sup> with the fatness<sup>10</sup> of Thy house,  
And Thou shalt make them drink of the river of  
Thy pleasures<sup>11</sup>.
- 9 For with Thee is the fountain of life<sup>12</sup>;  
In Thy light we shall see light<sup>13</sup>.

miasmatic, cavern,—an ungodly heart. Shuddering at the sight, he hastens back to the bright realities of faith. Heaven and earth are but weak symbols of the everlasting love and truth of God, his Lord.

<sup>8</sup> All-embracing, unfathomable, and inexhaustible. Cp. Romans xi. 33.

<sup>9</sup> *Vulg.* and *Jer.* inebriabuntur. Cp. Deut. viii. 13.

<sup>10</sup> Cp. Jerem. xxxi. 14. *Vulg.* ubertate.

<sup>11</sup> *Adaneyka* :—“*Thy* pleasures.” That river of *Eden* was typical of the profusion of goodness, which is ever issuing from God. (Rev. xxii. 1.) Few things on earth supply so vivid an image of unchanging *freshness of life*, as a river issuing with clear waters from a rocky fountain-head (as, *e.g.*, the Jordan does). While all else has been aging, the water springs up as full of youth,—as free from weariness or decay,—as it was thousands of years ago. Such is the blessedness of heaven.

<sup>12</sup> The connection between this and the next line is given in St. John i. 4, “The Life was the Light of men.”

<sup>13</sup> Standing beneath Thy illumination, we see all things reflecting Thy light.

Here is the full contrast to the wicked man's oracular maxim ; “In the depth of my own heart.” No! only in God can we see things truly ;—only by opening our hearts to His enlightening beams :—else the dark heart of man will only pour out deeds of darkness.

- 10 O continue<sup>14</sup> Thy mercy to them that know<sup>15</sup> Thee,  
And Thy righteousness to the upright in heart.  
11 Let not the foot of pride come upon me,  
Nor the hand of the wicked make me a fugitive.  
12 Yonder are the workers of iniquity fallen ;  
Thrust down are they and cannot arise.

<sup>14</sup> H. "lengthen out."

<sup>15</sup> "True knowledge of God is found only in a sanctified mind."  
(Hengst.) See 1 Sam. ii. 12 ; Jer. xxii. 16.

*2<sup>a</sup> et 3<sup>a</sup> species* XXXVII.<sup>A §</sup> *Actio contra*  
*David's.*

- 1 CHAFE not thyself because of evil-doers,  
Envy not them that act perversely.  
2 For they shall speedily be cut down like grass,  
And wither as the tender herb.  
3 Trust in the LORD and do good ;  
Dwell in the land<sup>1</sup> and feed securely<sup>2</sup>.

<sup>A</sup> The righteous must endure, in patient faith, the seeming triumph of the wicked. Yet a little while, and the end will decide.

It is an Alphabetical Psalm. Most of the letters have *pairs* of verses. **Γ**, **Δ**, and **Π** have each one verse ; and **Β**, in which **Υ** is latent, three verses.

§ With xxxvii. 40, cp. xxxvi. 7.

*Obs. 1.* xxxvii, xxxviii, xxxix are a triplet of *patient expectancy*. In xl faith receives a supply of comfort to support it in the conflict.

*Obs. 2.* There are many recurrent words and phrases in this Psalm. The most prominent (each occurring five times) are the contrasted ones of the wicked being "cut off" (vv. 9, 22, 23, 34, 38), and the righteous "inheriting the land" (vv. 9, 11, 22, 29, 34). In four of the five cases the two are found side by side (9 ; 22 ; 28, 29 ; 34).

<sup>1</sup> i.e. *Canaan* : the visible pledge of God's covenant faithfulness ; —the enduring witness of the destruction of the ungodly.

So in vv. 27, 29. Cp. Gen. xxvi. 2 ; 2 Sam. vii. 10.

<sup>2</sup> Feed in assured confidence, knowing that "bread shall be given thee, and thy water shall be sure : " Isai. xxxiii. 16.

Or "feed *upon* faithfulness ;"—that is, the Divine faithfulness ; (see on Ps. lxxxix.) *Aq.* *νέμου πίστιν*.



- 4 And delight thyself<sup>3</sup> in the LORD ;  
 So will He grant thee thy heart's requests.
- 5 Roll<sup>4</sup> thy way on the LORD,  
 Trust also on Him and He will do all<sup>5</sup>.
- 6 Yea, He will make thy righteousness go forth as  
 the light,  
 And thy judgment as the noon-day.
- 7 Be silent to the LORD<sup>6</sup>, and wait patiently for Him ;  
 Chafe not thyself at one who prospers in his way,  
 At the man who works out subtle schemes.
- 8 Let go wrath, and leave off anger ;  
 Chafe not thyself;—it tends only to evil-doing<sup>7</sup>.
- 9 For evil-doers shall be cut off<sup>8</sup> ;

<sup>3</sup> LXX. κατατρυφήσον.

<sup>4</sup> See xxii. 8, lv. 22.

<sup>5</sup> See on xxii. 31.

<sup>6</sup> *Dōm̄mī*: see lxii. 1, 5 ; cp. xxxviii. 13-15. The *silence* is that of tranquil faith which abstains from fretfulness or self-vindication ; not, of course, a ceasing from prayer ; for prayer is the means by which this calmness of spirit is maintained. Cp. the expression in cxliii. 9, "unto Thee have I hidden;"—hidden all from man self-restrainingly, by revealing all to Thee.

*Aq. σίγησον. Symm. ἡσυχάζε. Jer.* Tace Domino : (in lxii. 5, retice). *Luther* : Sey stille dem Herrn :—a rendering which has taken deep hold on the German mind.

Cp. Exod. xiv. 14 ; Isai. liii. 7 ; Lam. iii. 26.

<sup>7</sup> For the construction, cp. Prov. xi. 24, xxii. 16.—The *sure* result, and the *only* result, of thy impatience will be to *assimilate* thee to the wicked.

<sup>8</sup> "Cut off," as the wicked were by the flood (Gen. ix. 11) ;—as the Canaanites by the sword (Josh. xi. 21, xxiii. 4) :—as the wilful transgressors of the law from Israel's covenant (see on xii. 3) ;—as rebellious Israel itself from Canaan (1 Kgs. ix. 7).

*Obs.* There is a notable ambiguity in the word *eretz* ;—which may be rendered "the *land*" (Canaan, the type) ; or "the *earth*" (the full inheritance).

- But those who wait for the LORD, they shall inherit the earth.
- 10 For yet a little while<sup>9</sup>, and the wicked is not ;  
Yea, thou shalt diligently observe his place, but he is not.
- 11 But the meek<sup>10</sup> shall inherit the earth,  
And delight themselves in the abundance of peace.
- 12 The wicked man lays plots for the righteous,  
And gnashes his teeth against him.
- 13 The LORD shall laugh at him ;  
For He has seen that his day<sup>11</sup> is coming.
- 14 The wicked have drawn the sword and bent their bow ;  
To cast down the poor and needy man,  
To slaughter them that are upright in way.
- 15 Their sword shall enter their own heart,  
And their bows shall be broken.
- 16 Better is the righteous man's little  
Than the abundance<sup>12</sup> of many wicked men.
- 17 For the arms of the wicked shall be broken,  
But the LORD upholds the righteous.
- 18 The LORD knows<sup>13</sup> the days of the upright<sup>14</sup>,

<sup>9</sup> Isai. x. 25, xxix. 17.

<sup>10</sup> Who resign themselves to God. (Cp. St. Matt. v. 5.)

<sup>11</sup> The day of his visitation. 1 Sam. xxvi. 10.

<sup>12</sup> *Hamon* ;—"crowding," "noise," "disquiet," "turmoil." Cp. Isai. lx. 5. (Aben Ezra takes *mamon* to be a variation of this word. It probably meant *originally* the hubbub caused by the pursuit after wealth ; then the bustle of wealth itself. Cp. the use of *hamah* in xxxix. 6.)

<sup>13</sup> Cp. on i. 6.

<sup>14</sup> *Temimim* ;—"perfect ;"—who are wholly bent on following

- And their inheritance shall be for ever.
- 19 They shall not be ashamed in time of evil,  
And in days of famine they shall have enough.
- 20 But the wicked shall perish,  
And the enemies of the LORD shall be as the glory  
of the meadows<sup>15</sup>:  
They waste away,—into smoke waste they away.
- 21 The wicked man borrows and repays not<sup>16</sup>;  
But the righteous man shows pity and gives.
- 22 For they who are blessed by Him shall inherit the  
earth,  
And they that are cursed by Him shall be cut off<sup>17</sup>.
- 23 From the LORD are the steps of a good man<sup>18</sup> esta-  
blished,  
And He looks with favour on his way.
- 24 Though he fall, he shall not be prostrated<sup>19</sup>,

God;—*unreserved* in their obedience to Him;—thorough-hearted.  
*Vulg.* and *Jer.* *immaculatum*. See Gen. xvii. 1; Ps. ci. 2,  
cxix. 1, 80.

<sup>15</sup> As the grass burnt up by the heat of summer.—For *kar*, a  
pasture, see lxv. 13; Isai. xxx. 28.—E.V. “the fat of lambs,”  
(burning on the altar). And so the Chaldee, Aquila, Kimchi, and  
others. A comparison of the next line with cii. 3, 4, Isai. xv.  
16, favours the rendering given above:—which is that of most  
moderns.

<sup>16</sup> He borrows what he has no means of repaying;—for God's  
curse rests on him. Cp. Deut. xv. 6, xxviii. 12, 44.

<sup>17</sup> “I am reminded of an old proverb of awful import,—which  
in these wars and devastations applies to the conquerors as to the  
conquered;—‘God may consent, but not for ever:’ (*Dios consiente,  
pero no para siempre*;) indicating that there is an end, however  
remote, to all that is not built up in consonance with His laws.”  
(Mr. Helps, *Span. Conquests*, i. 440.)

<sup>18</sup> Cp. Prov. xx. 24.

<sup>19</sup> Cp. Prov. xxiv. 16. (For *tul*, cp. Ezek. xxxii. 4.)

- For the LORD supports his hand.  
25 I have been young, and now am old ;  
Yet never have I seen a righteous man forsaken  
Or his seed begging bread.  
26 All the day he shows pity, and lends,  
And his seed is blessed.  
27 Depart from evil and do good ;  
And dwell on for ever.  
28 For the LORD loves judgment<sup>20</sup>,  
And will not forsake His saints ;  
They are preserved for ever ;  
But the seed of the wicked is cut off.
- 29 The righteous shall inherit the earth,  
And dwell on it for ever.  
30 The mouth of the righteous man rehearses wisdom,  
And his tongue utters judgment.  
31 The law of his God is in his heart,  
None of his steps shall slide.  
32 The wicked man eyes the righteous,  
And seeks to put him to death.  
33 The LORD will not leave him in his hand,  
Nor condemn him, when he is judged<sup>21</sup>.
- 34 Wait for the LORD and observe His way,  
And He shall exalt thee to possess the earth ;  
When the wicked are cut off, thou shalt see (it)<sup>22</sup>.

<sup>20</sup> *Mishpat* : as in *vv.* 6, 30, =justice, equity.

<sup>21</sup> The wicked *may* condemn him ; but there is a High Court of Appeal which will reverse the unjust sentence.

<sup>22</sup> Cp. *Exod.* xiv. 30, "And Israel saw Mizraim dead on the sea-shore."

- 35 I have seen a wicked man in insolent might,  
 And spreading out like a rich-green tree on its  
 native soil<sup>23</sup>.
- 36 But one passed by<sup>24</sup>, and lo! he was not;  
 And I sought him, and he was not to be found.
- 37 Keep integrity, and observe uprightness<sup>25</sup>,  
 For the issue<sup>26</sup> to a man is peace.
- 38 But transgressors are destroyed together,  
 The issue of wicked men is cut off.
- 39 And the salvation of the righteous is of the LORD,  
 Who is their stronghold in time of trouble.
- 40 Yea, the LORD helped them and delivered them;—  
 He will deliver them from wicked men and save  
 them,  
 Because they have taken refuge in Him.

<sup>23</sup> *Lit.* "as a rich-green home-born," or "native";—not a sickly *exotic*; striking its roots deep and firm in a congenial soil,—its *own* soil. *Jer.* sicut indigenam virentem.

<sup>24</sup> As in Prov. xxiv. 30.

<sup>25</sup> So LXX., *Symm.*, *Vulg.*, *Jer.*, the Chaldee, and the ancients generally; followed by Coverdale (P. B. V.), and Keble.—E. V., and most moderns; "Mark the perfect man, and behold the upright." *Shemor* is better taken as in v. 34. *Reéh*,—attend to; as in Prov. vi. 6. (Cp. cxix. 37.)

<sup>26</sup> *Acharith*;—"sequel"; "after-life"; "after-history"; "issue"; "progeny."—(Cp. lxxiii. 17, cix. 13; Numb. xxiii. 10; Deut. viii. 16, xxxii. 29; and especially Prov. xxiii. 17, 18, xxiv. 14, 20.)

*Jer.* quia crit ad extremum viro pax. The man of integrity has a *future* to his history,—a *sequel*, which will make amends for all his present trials;—that future shall be firm and stable *Peace*. (Cp. v. 11.) The "future" of the wicked man,—his *imagined* after-life,—is cut off. He has no worthy issue to his life. "His after-history is—that he shall perish for ever." (Numb. xxiv. 20.)

XXXVIII.<sup>A §</sup>*A Psalm of David : for memorial.†*

- 1 **O** LORD, do not rebuke me in Thy indignation,  
Or correct me in Thy wrath.
- 2 For Thine arrows have sunk deep in me,  
Yea, Thy hand sank heavily on me.
- 3 There is no soundness in my flesh because of Thine  
anger,  
No health in my bones because of my sin.
- 4 For my iniquities have rolled<sup>1</sup> above my head ;  
Like a heavy burden, they are too heavy for me.
- 5 My stripe-wounds are noisome,—are festered,—  
Because of my foolishness<sup>2</sup>.
- 6 I am bowed down ; I am bent very low ;  
All day long I walk mournfully.
- 7 For my loins are full of burning,

<sup>A</sup> Prayer of a Penitent ;—confessing his misdesert, yet waiting  
for God's salvation.

§ This and the next Psalm are nearly related : cp. especially ;

xxxviii.	1	2	11	13	15
xxxix.	11	10	10	2	7

The conclusion of the Psalm looks back to xxxvii. 39, 40.

*Ps. vi.*

† *Le-hazkir* ; (as in the title of Ps. lxx.) His broken-hearted  
faith is presented to the Lord like the *azkarah*-frankincense of the  
meat-offering, burnt with fire ; (Lev. ii. 2.) The Septuagint has  
*περί Σαββάρου*, as if referring it to the *azkarah* of the *Shew-bread*,  
Lev. xxiv. 7, 8.

In the Synagogue this Psalm is used on the Day of Atonement,  
when "*remembrance* is again made of sins every year."

<sup>1</sup> Like the waves of a flood : Ps. cxxiv. 4, 5.

<sup>2</sup> The strange folly,—the infatuation,—of preferring self-will to  
God's holy law.

- And there is no soundness in my flesh.  
 8 I am enfeebled and crushed very sore ;  
 I have roared out of the disquietude of my heart.
- 9 O LORD, before Thee is all my desire,  
 And my sighing is not hid from Thee.
- 10 My heart throbs quick<sup>3</sup> ; my strength has forsaken  
 me ;  
 And the light of my eyes themselves even is no  
 more with me.
- 11 My lovers and friends stood away from my stroke<sup>4</sup>,  
 Yea, my kinsmen stand afar off.
- 12 They also that sought my life laid snares ;  
 And they who studied my hurt uttered malignity,  
 And meditated guileful deeds all day long.
- 13 But I was as a deaf man and heard not,  
 Even as a dumb man, who opens not his mouth<sup>5</sup>.
- 14 Yea, I became as a man who is without hearing,  
 And in whose mouth are no rebukes<sup>6</sup>.
- 15 Because for Thee, O LORD, have I longingly hoped ;  
 Thou, Thou shalt make answer<sup>7</sup>, O LORD my God.

<sup>3</sup> Or " whirls round," in palpitation.

<sup>4</sup> *Negà* : xxxix. 10.—They stood gazing on him as one " stricken of God."

<sup>5</sup> Isai. liii. 7. " Patience and calm self-surrender are an indispensable condition of deliverance. He who seeks to help himself by passionate words or deeds drives Divine help away." (*Hengst.*)

<sup>6</sup> No means of rebuking the bitterness of his enemies :—no arguments by which to rebut the charges brought against him. *Vulg.* redargutiones.

<sup>7</sup> Thou shalt, in Thy own time and way, make my apology. So P. B. V. ; " Thou shalt answer for me :"—(a rendering stamped on the English ear by Herbert's " The merry world did on a day.")

- 16 For I said ; " Lest they rejoice over me :"—  
 When my foot slipt, they vaunted themselves  
 against me.
- 17 For I indeed am reduced to go halting<sup>8</sup>,  
 And my wound-sore is perpetually before me<sup>9</sup>.
- 18 For I will tell of my guilt ;  
 I will be concerned<sup>10</sup> for my sin.
- 19 But my enemies are lively and strong,  
 And many are they who hate me wrongfully.
- 20 And they who pay back harm for benefit  
 Are bitter against me in return for my pursuit of  
 good.
- 21 Forsake me not, O LORD ;  
 My God, be not far from me.
- 22 Make haste to help me,  
 O LORD, my salvation.

<sup>8</sup> *Lit.* "am fixed for halting." (Cp. xxxv. 15.) He *knew* that the stroke he had received would leave him halting (under a weary burden of sorrow and calumny), for the remainder of his days.

*Obs.* In Gen. xxxii. 32 Jacob's lameness was "because God had smitten him (*nagá*)."

<sup>9</sup> Cp. li. 3.

<sup>10</sup> LXX. μεριμνήσω. *Jer.* sollicitus ero. *Aug.* curam geram.

### XXXIX. §

*To the Precentor ; for Yeduthun.† A Psalm of David.*

§ The connection between this and xxxviii was noticed in the *pref.* to that Psalm.

*Note.*—In *Jer.* xx. 9, 10 we have Ps. xxxix. 2, 3, xli. 2, and xxxviii. 17 brought together.

† Yeduthun was one of the three Precentors appointed by David : 1 Chr. xxv. 1-6. It seems certain from 1 Chr. xv. 17-19 that he was previously called *Ethan*.



- 1 I SAID "I will take heed to my ways, that I  
sin not with my tongue;  
"I will keep my mouth in a muzzle, while the  
wicked is before me<sup>1</sup>."
- 2 I was dumb with hushed silence; I made no men-  
tion of good<sup>2</sup>;  
And my pain grew turbulent.
- 3 My heart grew hot within me;  
While I mused, the fire blazed forth;  
I spake with my tongue<sup>3</sup>.
- 4 Make me, O LORD, to know my end,  
And the measure of my days, what it is :  
Let me know how transitory I am.
- 5 Behold, Thou hast made my days but as hand-  
breadths;  
And my lifetime is as nothingness before Thee;

The name occurs also in the titles to lxii, lxxvii; (and *Ethan* in the title of lxxxix.)

*Obs.* That lxii has several points in common with the present Psalm :—

- (a) The words, "only vanity is man."
- (b) The double *Selah*.
- (c) The restraint of soul in "silence."

**ET** Cp. Job vii and x.

<sup>1</sup> The wicked in his temporary prosperity (as in xxxvii.)

<sup>2</sup> For "good" seemed monopolized by those who were evil :—and he durst not trust himself to speak on such a theme.

But that unnatural silence was not wholesome. It was better that he should turn to Him, whose Presence is the only Good (lxxiii. 28), and utter *all* his soul ;—his complaint, his hope, his submission, his prayer.

*Vulg.* silui à bonis. *Jer.* tacui de bono. For the construction cp. 1 Kgs. xxii. 3.

<sup>3</sup> The remainder of the Psalm is *what* he spoke.

Only utter vanity is every man constituted<sup>4</sup>. SELAH.

6 Only as a shadow<sup>5</sup> does each man walk about ;

Only for vanity are they all in turmoil<sup>6</sup> :

He piles up, and knows not who shall store<sup>7</sup>.

7 And now, for what do I wait, O LORD ?

My longing<sup>8</sup> hope is for Thee.

8 Deliver me from all my transgressions,

Make me not the fool's reproach<sup>9</sup>.

9 I am dumb ; I will not open my mouth ;

For THOU didst it<sup>10</sup>.

10 Remove Thy stroke from off me ;

I am even wasted away, because Thy hand is cross  
to me<sup>11</sup>.

11 When Thou correctest man with rebukes for guilt,

Thou consumest, as with a moth, what he prizes  
most ;

<sup>4</sup> Vanity inheres in his very constitution. He *stands forth prominently to view* as a being of great capacity, and is—only vanity.

<sup>5</sup> Heb. "in image:"—a mere *semblance* of reality. *Bertrand* : Comme un fantôme. Cp. Pindar's σκιάς ὄναρ ἀνθρώπου. (*Pyth.* viii. 136.)

<sup>6</sup> *Yehemayun*. Cp. on Ps. xxxvii. 16.

<sup>7</sup> "*Asaph*" is used of gathering-in the harvest, in Exod. xxiii. 10, Isai. xvii. 5.—After toiling to rear the sheaves of golden grain he knows not whether he shall live to store it up, or who shall enjoy it;—perchance, the caterpillar. ("*Asiph*" was the feast of In-gathering: Exod. xxxiv. 22).

<sup>8</sup> *T'ochalti*: (here only in the Psalms.) LXX. ἡ ὑπόστασις μου. (Cp. Hebr. iii. 14.)

<sup>9</sup> A text for the blasphemer to harangue upon: xlv. 13, 14.

<sup>10</sup> He has risen out of the *moody silence* of impatience to the *contrite silence* of evangelical faith; recognizing at once *his sin* and *God's holy love*. This submission was not inconsistent with praying as in v. 10.

<sup>11</sup> *Lit.* "because of the quarrel of Thy hand."

Every man is but vanity. SELAH.

- 12 Hear my prayer, O LORD, and listen to my cry;  
Be not deaf to my tears<sup>11</sup>:  
For I am a stranger with Thee, a sojourner<sup>12</sup>, like  
all my fathers.  
13 Forbear awhile from me<sup>13</sup>, that I may smile again<sup>14</sup>,  
Before I depart and be no more<sup>15</sup>.

<sup>11</sup> Let my tears plead with Thee, and draw from Thee some expression of pitying grace. *Jer.* Ad lacrymam meam ne obsurdescas.

<sup>12</sup> Cp. the words of David in 1 Chr. xxix. 15.—This language of faith rests on the Divine word in Levit. xxv. 23; "The land shall not be sold in perpetuity," (as freehold); "for the land is MINE; ye are strangers and sojourners with Me,"—maintained by Me, though not as yet in your true home.

What love in that prohibition! They might not claim the land as *theirs*, lest they should forget that they were *His*;—His pilgrim-guests, for whom He had provided a better country.

"I am a stranger WITH THEE;"—wilt Thou neglect the tears of an exile, who is under Thy protection?—wilt Thou not show mercy to one, who is travelling through a waste land to dwell with Thee for ever? (Cp. also Gen. xxiii. 4, xlvii. 9; 1 St. Pet. ii. 11.)

<sup>13</sup> Or "Deal leniently with me:" "Grant me a short respite." See Job vii. 19, xiv. 6: (where E. V. has, "*depart from me*," "*turn from him*.") LXX. ἄνες μοι. Symm. ἀπόσχου μου. *Jer.* parce mihi.

<sup>14</sup> Job ix. 27, x. 20. LXX. ἵνα ἀναψύξω. Symm. ἵνα μειδιάσω. *Jer.* ut rideam.

The Arabic root (*halaja*) means a brightening after darkness; and especially, the brightening up of the sky at the dawn of morning.—"It reminds one of the gleam of radiance that is often seen on the face of the dying." (Dr. Pusey; *u. s.*)

<sup>15</sup> All the parts of this verse occur in the book of Job.—"Forbear from me," vii. 19, xiv. 6: "That I may smile again," x. 20: "before I depart," x. 21: "and be no more," vii. 8, 21.

As regards this last phrase, cp. Gen. v. 24: "Enoch walked with God (*ve-énennu*) and was not, FOR God took him."

XL.<sup>s</sup>*To the Precentor. A Psalm of David.*

- 1 **P**ATIENTLY I awaited the LORD,  
     And He bent towards me and heard my cry.
- 2 And raised me out of the gurgling pit, out of the  
     slimy mire,  
     And set my feet on the Rock ; my steps He made  
     firm.
- 3 And He put a new song in my mouth, even praise  
     to our God :—  
     Many shall see it, and fear<sup>1</sup>, and shall trust in the  
     LORD.
- 4 Happy the man, who made the LORD his trust,  
     And regarded not the proud, nor such as turn aside  
     to falsehood<sup>2</sup>.
- 5 Many are the things which Thou, O LORD my God,  
     even Thou, hast done,

§ The praise of God "in the great congregation" (v. 9) unites this Psalm with xxii (v. 26) and xxxv (v. 18).

*2* Sam. vii. 18-29 ; Isai. L.

<sup>1</sup> "All Israel shall hear, and fear," is used several times (see Deut. xiii. 11, xvii. 13, xix. 20, xxi. 21) of the effect produced by the capital punishment of a high-handed transgressor of the Law. As these passages are almost certainly alluded to in Ps. lii. 6 ("the righteous shall see it, and fear"), we may infer that the deliverance, which elicited this "new song," was effected by a Divine sentence on the proud transgressors spoken of in v. 4.

*Obs. 1.* In Deut. xxi. 21 the transgressor is the "rebellious son ;"—the antithesis of the loving servant alluded to below, v. 6.

*Obs. 2.* In Isai. l. 5, we have this contrast brought out sharply : "The Lord God has *opened my ear*, and I *was not rebellious*."—Israel in general had broken away from their Master's service ; but there was ONE, who was obedient for ever.

<sup>2</sup> *Kazav* : idols of the eye, the imagination, or the heart.

Thy wondrous deeds and Thy thoughts concerning  
us ;

There can be no reckoning with Thee<sup>3</sup> !

I would fain report and speak ;—they are too big for  
recital.

6 Sacrifice and meat-offering Thou didst not delight in ;  
Ears hast Thou digged for me<sup>4</sup> ;

<sup>3</sup> His wondrous deeds of mercy cannot be *reckoned up* ; much less can they be repaid by any *equivalent* ;—least of all can the “setting in order” of sacrifices be such equivalent. There can be no balancing of that account. There is nothing for it but becoming His *servant* for ever ;—for the debt of love due to Him is infinite. “*LORD, I rejoice to incur that servitude!*” is the sum of the following verses.

On *arak*, cp. Job xxiii. 4, xxxiii. 5, xxxvii. 19 ; and the note on Ps. v. 3.

<sup>4</sup> When thou laidest me under endless obligation by Thy deeds of redemption, and badest me pass under the yoke of the Levitical Law,—“it was not sacrifice and meat-offering that Thou hadst pleasure in.” That legal servitude was to train me for higher service,—the willing and intelligent obedience of love. That service I now offer ;—for Thou hast “digged ears for me ;”—boring down through the dry stratum of legal observance into the deep fountain of affectionate self-devotion. (*Karak* is used of digging a well in Gen. xxvi. 25 ; Numb. xxi. 8.)

Cp. Isai. l. 4, 5 (quoted above) ; where (as here) we recognise an *allusion* (rather than a direct reference) to Exod. xxi. 1-6 (the first of the “judgments” prescribed to Israel at Sinai) ; “If the servant shall plainly say, I LOVE my master, my wife, and my children, I will not go out free ; then his master shall bring him unto the judges ; he shall also bring him to the door or the door-post ; and his master shall bore his ear with an awl ; and he shall serve him for ever.”

*Obs. 1.* “Thou hast uncovered the ear of Thy servant” occurs in that outpouring of gratitude, in which David so often uses the words,—“*LORD, “Thy servant,” “for ever ;”*” 2 Sam. vii. 18-29.

*Obs. 2.* *Aq.* has ὡρία δὲ ἔσκαψάς μοι, and *Jer.* Aures fodisti mihi. But *Symm.* has ὡρία δὲ κατεσκεύασάς μοι. *Theod.* ὡρία κατηρήσω μοι. *Vulg.* Aures perfecisti mihi. Thus the three last render one

Burnt-offering and sin-offering Thou requiredst not.

7 Then said I ; Behold, I am come<sup>5</sup> ;

In the roll of the book it is prescribed unto me<sup>6</sup> ;

8 To do Thy good-pleasure, O my God, is my delight ;

And Thy law is in my inmost parts<sup>7</sup>.

of the figurative terms literally, but not the other ; whilst *Aq.* and *Jer.* render *both* literally. The LXX., leaving the letter, gives the *effective meaning* of the whole expression : σώμα δὲ κατηρίσω μοι :—where the emphasis, probably, is not more on σώμα than on κατηρίσω ;—“ A body hast Thou *perfected* for me ;”—Thou hast supplied me with a body *free from defect*, wholly prepared for Thee and Thy service. (See the use of κατηρίσω in 1 Cor. i. 10 ; 2 Cor. xiii. 9, 11 ; 1 Pet. v. 10 ; Hebr. xiii. 21 ; Eph. iv. 12.)

*Obs.* 3. In Hebr. xiii. 21 we have *vv.* 6 and 8 of this Psalm combined : “ *Perfect you . . . to do His will.*”

<sup>5</sup> Words expressive of prompt obedience : Numb. xxii. 38 ; 2 Sam. xix. 21. Cp. also Isai. l. 2.

<sup>6</sup> For the construction, see 2 Kings xxii. 13. For the meaning, cp. Deut. x. 12 ff. ; 1 Sam. xv. 22. (St. Mark xii. 33.)

<sup>7</sup> *Lit.* “ in the midst of my bowels.” *Aq.* κοιλίας. It penetrated *the whole humanity*. This indwelling of God’s law was enjoined on Israel from the beginning (Deut. vi. 6 ; cp. Ps. xxxvii. 31 ; Isai. li. 7) :—but the Old Covenant failed to bring it about. Every true penitent, indeed, learnt to “ delight in God’s law ;” but by none could the words of the text be used in their fulness, except by Him who came to fulfil all righteousness,—to work out a perfect obedience.

The purpose of the legal sacrifices was to preserve Israel in communion with the Holy One, whose symbolic throne was the Ark of the Covenant ;—that Ark, *inside which was the Law, and above it the Mercy-Seat*. None could abolish sacrifice save He who needed it not :—He in whose heart the Law of God was enshrined in perfect sanctity. He alone could be the propitiatory, through which the innumerable sins of men should be forgiven.

Yet all the children of faith, too, on partaking of that pardoning grace, are “ sanctified ” (Hebr. x. 10), and have “ the law written on their hearts ” (Hebr. x. 16, 17).—Cp. Ps. li. 6, 16.

- 9 I have proclaimed<sup>8</sup> righteousness in the great congregation,  
 Lo, I will not restrain my lips ; THOU, Lord, knowest.
- 10 I hid not Thy righteousness within my heart,  
 I told of Thy faithfulness and salvation ;  
 I did not conceal Thy mercy and truth from the great congregation<sup>9</sup>.
- 11 Thou too<sup>10</sup>, O LORD,—oh restrain not Thy compassion from me ;  
 Oh let Thy mercy and truth perpetually guard me.
- 12 For evils without number have coiled around me,  
 My sins have laid hold on me ; and I cannot see<sup>11</sup> ;  
 They are more than the hairs of my head ; and my heart has forsaken me.
- 13 Be pleased, O LORD, to deliver me ;  
 O LORD, haste to my help.
- 14 Let them be ashamed and abashed together who seek after my soul to destroy it ;  
 Let them be driven back and disgraced that desire my hurt.
- 15 Let<sup>12</sup> them be left desolate by reason of their shame,  
 Who say to me : “ Aha, aha ! ”
- 16 Let all those who seek Thee be joyful and glad in Thee ;  
 Let those who love Thy salvation continually say  
 “ The LORD be magnified ! ”

<sup>8</sup> *Bissarti* ; “ I proclaimed the glad tidings of . . . ” xvi. 2.

<sup>9</sup> True, in his degree, of David ; see 1 Chr. xxviii, xxix. But cp. xxii. 22-25.

<sup>10</sup> “ *Thou*,” in Thy turn :—since I restrained not my lips, v. 9.

<sup>11</sup> His sight was gone from sorrow. Cp. xxxviii. 10.

<sup>12</sup> With the last four vv. of the Psalm cp. xxxv. 10, 25, 26, 27.

- 17 As for me, I am poor and needy, but the LORD  
thinks of me<sup>13</sup>;  
My help and deliverer art Thou; O my God, delay  
not<sup>14</sup>!

<sup>13</sup> *Chasháv* : cp. v. 5. LXX. *φροντιεῖ μου*. *Vulg.* sollicitus est mei.

<sup>14</sup> *Isai.* xlii. 13; *Hab.* ii. 3; *Dan.* ix. 19.

XLI.<sup>s</sup>

*To the Precentor. A Psalm of David.*

- 1 **H**APPY he who deals considerably<sup>1</sup> with the  
afflicted<sup>2</sup>;  
The LORD shall deliver him in the day of evil.  
2 The LORD shall guard him and keep him alive;  
He shall be prospered upon earth,  
And oh! give him not over to the will of his enemies<sup>3</sup>.  
3 The LORD shall support him on the couch of lan-  
guishing :  
Thou turnest all his bed in his sickness<sup>4</sup>.

§ The last Psalm ended with speaking of the Lord's care for the poor and needy. This opens with mention of man's caring for his fellow-sufferer. "With such sacrifices God is well pleased:" (*Hebr.* xiii. 16).

*Ps.* lv.

<sup>1</sup> LXX. *ὁ συνιών*. *Symm.* *ὁ ἐννοῶν ἃ προσήκει*. *Jer.* qui cogitat de paupere. *Apollinarius* : *περικηδεταί*. *St. Ambrose* (ap. *Corder.* p. 769) "Quid est, *Qui intelligit?*—Qui compatitur pauperi, qui haurit ejus necessitates, scit quid mali inopia adferat indigenti."

*Obs.* The word "*maskil*" denotes properly "thoughtful attention;"—which springs, however, from sympathizing love. (See *Phil.* i. 9, "that your love may yet more and more overflow, *ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει*, in discernment and all intelligence.")

<sup>2</sup> Of whom, remarks Hengstenberg, could this considerateness for the afflicted be affirmed with such depth of meaning, as of Him, who (*St. John* xiii. 18) expressly applies v. 9 to Himself?

<sup>3</sup> Cp. xxvii. 12, lxxiv. 19.

<sup>4</sup> "Tu, Deus suavis et mitis, ita soles facere cum fidelibus Tuis;



- 4 As for me, I said, "LORD, have pity on me;  
 "Heal my soul, for I have sinned against Thee<sup>5</sup>."
- 5 My enemies speak evil of me<sup>6</sup>;  
 "When will he die and his name perish?"
- 6 And if he visit me, his heart speaks vanity;  
 He gathers up to himself iniquity<sup>7</sup>;  
 He goes forth; he speaks it in the street.
- 7 All that hate me whisper together against me,  
 Against me they devise evil for me.
- 8 "Some piece of villainy<sup>8</sup> is poured out over him<sup>9</sup>;  
 "And now that he is laid down<sup>10</sup>, he shall rise no  
 more."
- 9 My intimate friend<sup>11</sup>, too, in whom I confided,  
 Who ate of my bread, lifted high his heel against  
 me<sup>12</sup>.

nam siquando vidisti pium aliquem gravari tentationibus vel afflictionibus, ita illum consolari consuevisti quomodo consolatur ægrotum, qui totum stratum versat et reversat, ut mollius cubet et quiescat." (*Bellarmin.*)

<sup>5</sup> *Lit.* "to Thee:"—as in li. 4. Because his malady was sin, God only could heal him.

<sup>6</sup> While he was bowing down in lowly penitence, they were invoking evil on him.

<sup>7</sup> He makes a show of friendship, using hollow compliments; but he is treasuring up every expression as material for misrepresentation.

<sup>8</sup> *Lit.* "word of Belial:"—here and in ci. 3.

*Note.*—David had been called a "man of Belial" by Shimei (2 Sam. xvi. 7).

<sup>9</sup> So as to be fixed on him like a coating of metal. Job xli. 15, 16 (23, 24 *E. V.*)

<sup>10</sup> On his sick-bed.

<sup>11</sup> *Lit.* "Man of my peace." Jer. xx. 10. (See *Pref.* to Ps. xxxix.)

<sup>12</sup> Or; (xxxviii. 16); "vaunted himself over me treacherously."

- 10 But Thou, O LORD, have pity on me, and raise me  
up;  
So shall I requite them<sup>13</sup>.
- 11 By this I know Thou hast delight in me<sup>14</sup>,  
Because my enemy does not triumph over me.
- 12 And as for me,—in my integrity Thou upholdest me,  
And establishest me before Thee for ever.
- 13 Blessed be the LORD God of Israel<sup>15</sup>,  
From everlasting to everlasting. Amen. Amen<sup>16</sup>.

<sup>13</sup> Such requital was obligatory on David as a king,—bound to resist treachery and villainy in God's name. (*Del.*)

<sup>14</sup> *Chafatz*:—David's word in 2 Sam. xv. 26. Cp. Ps. xviii. 19, xxii. 8, xxxv. 27.

<sup>15</sup> Words used by David, 1 Chr. xxix. 10; 1 Kgs. i. 48. (Also 1 Chr. xvi. 36. Cp. St. Luke i. 68.)

<sup>16</sup> Each of the four first books ends with "Amen." (See Ps. LXXII, LXXXIX, CVI.) Hippolytus says: "The Hebrews divided the Psalter into five books, so that it is *another Pentateuch*." (P. 193, ed. Lagarde.)

## The Second Book.

### INTRODUCTION.

1. OF the thirty-one Psalms in this Book, *eight* belong to the Sons of Korah (xlii-xlix;—for xliii is manifestly a companion piece to xlii); *one* (L.) to Asaph; *eighteen* to David (li-lxv, lxviii-lxx); *one* to Solomon (lxxii). The remaining three (lxvi, lxvii, lxxi) are anonymous; but lxxi at any rate is almost certainly to be assigned to the author of lxx, that is, to David.—(Cp. lxxi. 1 with lxxi. 12.)

2. In the First Book the Psalmist, after climbing up to the heights of xviii-xxiv, fell back again into conflict. In the opening of Book II we have “deep calling to deep:” while Ps. xlv seems even to anticipate the horrors of the Chaldean Invasion. But out of this sea of troubles there emerges one of the most glorious prophecies in the whole Psalter (xlv), followed by three hymns of triumph (xlvi-xlviii), and two of solemn admonition (xlix, l). After that we descend again into the Valley of Penitence; and by a toilsome ascent reach the most triumphant of Temple Anthems (lxviii). Then once more plunging into the depths (lxix), the Book arrives finally at Unmixed Peace (lxxii).

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PSALM XLII.<sup>§</sup>

To the Precentor. *Maskil* of the sons of Korah.<sup>†</sup>

- 1 **L**IKE the hart which pants<sup>1</sup> for water-brooks,  
So pants my soul towards Thee, O God.
- 2 My soul is athirst for God, for the living God<sup>2</sup>;  
When shall I come and appear before God<sup>3</sup>?
- 3 My tears have been to me as food day and night;  
While men say to me all day long: "Where is thy  
God?"
- 4 These things<sup>4</sup> will I remember, and pour out my  
soul<sup>5</sup> upon me;

§ Pss. xlii and xliii clearly form a pair:—xlii looking backward, xliii forward.  
The situation is that of David in 2 Sam. xv. 25.

*†* David's own Psalm, lxiii.

† The same inscription occurs in xlv, xlv.—The sons of Korah did not die with their father; Numb. xxvi. 10, 11. Samuel himself was of Korah's family; 1 Chr. vi. 33, 34. (On "*maskil*" cp. title of Ps. xxxii.)

<sup>1</sup> Or "brays." (E. V. marg.) The word occurs elsewhere only in Joel i. 20. It is used specially of the cry of the antelope or gazelle. That animal suffers much from thirst, being naturally of a hot temperament, and living much on arid plains and mountains; besides being frequently "heated in the chase" by hunters, or by wild beasts. In this state it rushes panting and braying into any river or spring it can find. (See Bochart, *Hieroz.* III. c. 17.) LXX. *ἐπιποθεῖ*. Corderius: *glocitat*. (*Gesen.* compares ὀρύω, ὀρύγω, *rugio*: though he does not notice that ὀρυξ is the name of a species of antelope; Herod. iv. 132.)

<sup>2</sup> "EL CHAY";—the "fountain of living water." The only other Psalm in which this name of God occurs is the Korahitic lxxxiv. Elsewhere it is found only in Josh. iii. 10; Hos. i. 10. (In Deut. v. 23, etc., it is *Elohim*.)

<sup>3</sup> Construction as in Deut. xxxi. 11. Cp. Exod. xxxiv. 23.

<sup>4</sup> Best taken as referring to what follows. "Deep sorrow seeks out what aggravates its pain; in particular, trying to lose itself in the remembrance of the happier past." (*Hengst.*)

<sup>5</sup> 1 Sam. i. 15; Lam. ii. 19.

How I passed on in the procession, how I marched  
 with them<sup>6</sup> to the House of God,  
 With the voice of joy and praise,—a festive crowd<sup>7</sup>.  
 5 Why droopest thou<sup>8</sup>, O my soul, and fittest so  
 upon me ?  
 Hope in God ; for still will I thank Him for the  
 health of His countenance<sup>9</sup>.

6 O my God, my soul droops upon me ;  
 Therefore<sup>10</sup> will I remember Thee, from the land of  
 Jordan and the Hermons<sup>11</sup>,

<sup>6</sup> *Eddadidem*: only here and in Isai. xxxviii. 15.

<sup>7</sup> Cf. 2 Sam. vi. 14. So little ground (observes *Hammond*) was there for the opinion of Tacitus (*Hist.* v. 5), "*Liber festos lætosque ritus posuit: Judæorum mos absurdus sordidusque.*" Far rather were the Jews justified in calling idolatrous celebrations "*cyd*," a *sadness*. In *such* laughter was deep sadness.

<sup>8</sup> *Aq.* τί κατακύπτεις; *Jer.* Quare incurvaris. Cp. *App.* III.

<sup>9</sup> *Jer.* Vultus ejus:—no doubt, correctly; as the "*Elohey*" cannot well be dispensed with at the beginning of v. 6.—The somewhat abrupt cadence is suited to the Psalmist's state of feeling: and gives effect to the *concluding* cadence of v. 11. A similar slight variation occurs in xlix. 12, 19, lix. 6, 14.

<sup>10</sup> "*Therefore*;"—to remedy my grief. Cp. *Jon.* ii. 7 (8 *Heb.*); "When my soul fainted within me, I remembered the Lord." (Observe, that *Jon.* ii. 3, 4 is clearly a quotation of v. 7.) The LXX. have περιλινπος εἰ ἡ ψυχὴ μου, at v. 5 and ἡ ψυχὴ μου ἐπαράχθη here; the very terms used in *St. Matt.* xxvi. 38, and *St. John* xii. 27, respectively. *Hengst.* remarks; "Not without profound reason did our Lord, in expressing His sorrow, fetch His words from a Psalm rich in consolation."

<sup>11</sup> Hermon was a mountain chain with three principal summits. It lay within the limits of the old kingdom of Bashan (*Josh.* xiii. 11); and might seem to dominate the whole of the land east of Jordan. The Jordan, flowing from its roots, would easily be associated with it in thought.

The Trans-Jordanic land, in which David took refuge, seemed remote from the Holy Mount. (Cp. *Josh.* xxii. 11, 19.)

From the mount Mitzar<sup>12</sup>.

7 Deep calls to deep at the noise of Thy water-spouts<sup>13</sup>;

All Thy breakers and billows have passed over me.

8 Yet the LORD will command<sup>14</sup> His mercy in the day-time,

And by night shall His song be with me,—

A prayer to the God of my life.

9 I will say to God, my Rock<sup>15</sup>, "Why hast Thou forgotten me?"

"Why go I in gloom amidst the oppression of the foe?"

10 As with a dagger-stroke<sup>16</sup> in my bones, my enemies reproach me,

While they say to me all day long, "Where is thy God?"

<sup>12</sup> *i.e.*, "Littleness." It is the word used by Lot of *Zoar* in Gen. xix. 20; "Is it not a *little one*?"—Gilead was to David the *Zoar* in which he took refuge from the storm of ungodliness that had swept over Jerusalem. (Cp. on xi. 1.)

The image would present itself the more readily, as the literal *Zoar* was the southern (as Hermon was the northern) terminus of the Jordan valley. (Deut. xxxiv. 1-3.)

<sup>13</sup> The word occurs elsewhere only in 2 Sam. v. 8; (but cp. Zech. iv. 12.) It there denotes a water-course, tunnelled (as it would seem) in the rock of Zion. Here it represents the tornado water-spouts (cp. Job xxxviii. 25, 26) rushing down from the sky. LXX. *καταρράκται*,—(which is also applied to a *rain-torrent*.) Dr. Thomson (*L. and B.*, i. p. 488-9) repeatedly witnessed the "bursting of a cloud" in the neighbourhood of Hermon. He also noticed tornado "water-spouts" in the Mediterranean (ii. p. 256-7). The imagery of the verse is best satisfied by supposing that the latter are referred to.

<sup>14</sup> Cp. xlv. 4, lxviii. 28.

<sup>15</sup> *Selâ*: cliff. (xviii. 2.)

<sup>16</sup> So *Symm.* (ὡς σφαγήν), Kimchi, and E. V. ("as with a sword.") Most others; "whilst my bones are *crushed*."

- 11 Why droopest thou, O my soul, and why fittestest thou upon me ?  
 Hope in God ; for still will I thank Him,  
 Who is the health<sup>17</sup> of my countenance and my God.

<sup>17</sup> LXX. σωτηρία. *Jer.* salutibus. "The health (or healing virtue) goes forth from God's countenance, *v.* 5, and rests upon the sorrowing countenance of the Psalmist." (*Hengst.*)

## XLIII.

- 1 JUDGE me, O LORD, and plead my cause<sup>1</sup> against an unloving<sup>2</sup> nation,  
 Deliver me from the guileful and unjust man.  
 2 For Thou art my fortress-God ; why hast Thou cast me off<sup>3</sup> ?  
 Why go I in gloom amidst the oppression of the foe ?  
 3 Send forth Thy light and Thy truth<sup>4</sup>, let THEM lead me,  
 Let them bring me to Thy holy mount and to Thy tabernacles.<sup>5</sup>

<sup>1</sup> See on xxxv. 1.

<sup>2</sup> *Lo-chasid.* See on iv. 4.

<sup>3</sup> *Zanach* : to repel, reject, spurn. Cp. xlv. 9, 23 ; lx. 1, etc.

<sup>4</sup> Perhaps with an allusion to Urim and Thummim,—“light” and “truthfulness :”—(*Exod.* xxviii. 30 : where the LXX. have δῆλωσις καὶ ἀληθεία.) Cp. lvii. 3 ; *Exod.* xv. 13.

*Obs.* 1. *Exod.* xxvii is largely referred to in *Ps.* xlv.

*Obs.* 2. David had sent back the Ark with Zadok the High Priest to Jerusalem (*2 Sam.* xv. 25). The “Living God,” who brought Israel at first into Canaan, could restore him, if He saw good.

<sup>5</sup> *Mishkenoth* : cp. xlv. 4 ; lxxxiv. 1 ; cxxxii. 5. The reference is, probably, to the inner and outer parts of the tabernacle.

- 4 That I may go to the altar of God, to God my exceeding joy<sup>6</sup>,  
 And may thank Thee on the harp, O God, my God !  
 5 Why droopest thou, O my soul, and why fallest  
 thou upon me ?  
 Wait hopefully for God ; for still will I thank Him,  
 Who is the health of my countenance and my God.

<sup>6</sup> *Heb.* "The gladness of my exultation." Cp. xlv. 15.

# XLIV.<sup>A</sup> §

*To the Precentor. Maskil of the sons of Korah.*

- 1 O GOD, we have heard with our ears, our fathers  
 have told us,  
 The work Thou wroughtest in their days, in the  
 days of yore.  
 2 Thou with Thine own hand dravest out the heathen,  
 but them Thou plantedst<sup>1</sup> ;  
 3 Thou afflictedst the nations, but them Thou spreadest  
 abroad<sup>2</sup>.  
 3 For they won not the land by their own sword,  
 Nor was it their own arm that saved them ;  
 But Thy right hand and Thy arm, and the light of  
 Thy countenance,  
 Because Thou wast gracious to them.

<sup>A</sup> The Appeal of God's suffering, but faithful, people.

- |              |   |                        |
|--------------|---|------------------------|
| § With v. 3, | "light of Thy countenance,"                           | cp. xlii. 5, xliii. 3. |
| 4,           | "command salvation,"                                  | — 8.                   |
| 8,           | "will thank . . . for ever,"                          | — 5, 11, xliii. 5.     |
| 9, 23,       | "cast us off,"  | — 2.                   |
| 24,          | "oppression,"   | — 9, — 2.              |
| 25,          | "shachah" : cp. the <i>tidachachi</i> of xlii, xliii. |                        |

*Ps.* Judg. vi. 8-14. S. Song. viii. 6, 7. (Rom. viii. 31-39.)

<sup>1</sup> *Exod.* xv. 17.      <sup>2</sup> As a tree spreads her branches : lxxx. 11.



- 4 Thou verily art my king<sup>3</sup>, O God ;  
 Command Thou<sup>4</sup> the salvation of Jacob<sup>5</sup>.  
 5 By Thee we shall push down our enemies,  
 By Thy name we shall trample down our assailants.  
 6 For not in my bow will I trust,  
 And my sword,—it will not save me.  
 7 For Thou savedst us from our enemies,  
 And pouredst shame on them that hate us.  
 8 In God have we made our boast all day long,  
 And we will thank Thy name for ever. SELAH.  
 9 Nay, but<sup>6</sup> Thou hast cast us off, and put us to  
 disgrace,  
 And goest not forth with our armies.  
 10 Thou makest us to turn backward from the enemy ;  
 And they who hate us plunder at their will.  
 11 Thou givest us up as sheep for the shambles,  
 And scatterest us among the heathen.  
 12 Thou sellest Thy people for nought<sup>7</sup>,  
 And gainest not by their purchase-money.  
 13 Thou makest us a reproach to our neighbours,  
 A taunt and derision to all around us.  
 14 Thou makest us a byword among the heathen,  
 A mark for the nations to shake their head at.  
 15 All day long<sup>8</sup> my disgrace is before me,

<sup>3</sup> Cp. Dent. xxxiii. 5 ; Ps. xx. 9.

<sup>4</sup> Issue Thy royal command ;—and it is done ; xlii. 8.

<sup>5</sup> Cp. xx. 1.

<sup>6</sup> *Af.* Cp. the similar change, after a *Selah*, in lxxxix. 38.

<sup>7</sup> *Heb.* “for what is no wealth.” Cp. Jer. xv. 13.—“Vile damnum” is Tacitus’s phrase, when speaking of the banishment of the Jews from Rome ; “had they perished, slight had been the loss.”

<sup>8</sup> Cp. v. 22. Yet “all day long” they had confessed God’s name :  
 v. 8.

- And the shame of my face has covered me ;  
 16 At the voice of the reviler and blasphemer,  
 At the presence of the enemy and self-avenger.
- 17 All this has come on us<sup>9</sup>, yet have we not forgotten  
 Thee,  
 Nor dealt untruly with Thy covenant.
- 18 Our heart has not turned backward,  
 Nor have our steps swerved from Thy path :  
 19 That Thou shouldst have bruised<sup>10</sup> us into a haunt  
 of jackals<sup>11</sup>,  
 And covered us over with death-shade.
- 20 If we had forgotten the name of our God  
 Or stretched out our hands to any strange God ;  
 21 Would not God search out that ?  
 For He knows the hidden things of the heart.
- 22 Yea, on Thy account are we killed all day long,  
 We are reckoned as sheep for slaughter<sup>12</sup>.
- 23 Rouse Thee :—why sleepest Thou, O LORD ?  
 Wake up, cast not off for ever.
- 24 Why hidest Thou Thy face,  
 And forgettest our affliction and oppression ?  
 25 For our soul is bowed to the dust,  
 Our belly cleaves to the earth.
- 26 Arise to be our help ;  
 And redeem us for Thy mercy's sake.

<sup>9</sup> Cp. Judg. vi. 13.

<sup>10</sup> For the construction, cp. Gen. xl. 15.

<sup>11</sup> Till we are become a mass of ruins, of which jackals are the tenants. *Αγ. ἐν τόπῳ δεικνύτω.* Cp. Jer. x. 22.

<sup>12</sup> Yet they had never swerved from God's Covenant.—Their faith had triumphed over persecution, peril, and sword. Rom. viii. 35.

XLV.<sup>A §</sup>

To the Precentor. Upon "Lilies†." Maskil of the sons of  
Korah. A song of lovely things‡.

<sup>A</sup> The beauty and majesty of Messiah; His irresistible power and eternal sovereignty; His espousal of the Church; her duty and glory.

In the three last Psalms, suffering Israel had prayed to its KING (xliv. 4) to send out His "light and truth" (xliii. 3); to "arise" and help His loyal, but afflicted, people. Here the King stands forth in His majesty to vindicate the "meek-righteous" (v. 4); and to enable them abundantly to perform what in each psalm they had undertaken,—to "thank Him" evermore: (cp. v. 17 with xlii. 5, 11, xliii. 5, and especially xlv. 8).

The recurring "therefore" (vv. 2, 7, 17) has the effect of a refrain.

§ With v. 4, "Thy right hand," cp. xlv. 3.  
16, "Gladness and exultation," — xliii. 4.

Exod. xxviii. xxx. 23, 24; 1 Kgs. vi. 18-30; 1 Chr. xxix. 1-4; Isai. xxxiii. 15-17; Zech. ix. 9. (Rev. xix.)

Obs. 1. The reference to Messiah is so plain that even Theodore of Mopsuestia, — the champion of literalistic interpretation, — allowed it.

Obs. 2. The Targum on v. 2 has, "Thy beauty, O King Messiah." On v. 9: "The circles (*pilkty*) of kingdoms come to obtain Thy favour." The Book *Tzaphar* (Schöttgen's *H. H. et T.*, ii. p. 234) says of v. 13: "By the King's daughter is meant the Church of Israel."

Obs. 3. Calvin thought it "certain" that the primary reference of the Psalm was to Solomon.

Nothing can well be more certain than that the Psalm is utterly inapplicable to him: — for from the beginning Solomon was to be "a man of peace" (1 Chr. xxii. 9), not a world-subduing conqueror.

No: — this sacred Song (like the "holy ointment" to which it refers in vv. 7, 8) was not made for the use of any man. "As for the perfume which thou shalt make, ye shall not make for yourselves according to the composition thereof: — it shall be to thee holy for the Lord. Whosoever shall make like unto it, to smell thereto, shall even be cut off from his people." (Exod. xxx. 37, 38.)

Obs. 4. Psalms xlv, xlv are united by Rom. viii. 35-39.

† *Shoshannim*: (as in the titles of lxix, and lxxx; cp. also the "*Shushan*" of lx). The probable etymology is from *shush*, "to be white;" (whence *shayish*, "marble," 1 Chr. xxix. 2, and *shesh*, "linen"); — though it may be from *shesh*, "six"; — for the *Liliaceæ* have a six-leaved perianth.

There was "lily-work" on the capitals of the pillars Jachin and Boaz (1 Kgs. vii. 19, 22): and on the brim of the molten sea (*Ib.* 26).

A recent writer, speaking of Lilies, calls them, "those floral high-priests, that daily send up their fragrance to heaven." (H. Macmillan, *B. L. in Nature*; p. 140.)

‡ *Yedidoth*: applied in lxxxiv. 1 to the "dwellings" of the

- <sup>1</sup> MY heart is teeming with a good word<sup>1</sup>;  
 I utter<sup>2</sup> what I have framed<sup>3</sup> concerning the  
 King;  
 My tongue is the pen of a ready scribe<sup>4</sup>.
- <sup>2</sup> Very beauteous<sup>5</sup> art Thou beyond the sons of men,  
 Grace is poured forth on Thy lips<sup>6</sup>:  
 Therefore God has blessed Thee for ever<sup>7</sup>.
- <sup>3</sup> Gird Thee Thy sword on Thy thigh, O Mighty  
 One<sup>8</sup>,—  
 Thy grandeur and Thy majesty<sup>9</sup>;

LORD. See also Deut. xxxiii. 12; 2 Sam. xii. 25; Ps. lx. 5 (the "*shushan*" Psalm); cxxvii. 2; Jer. xi. 15.

<sup>1</sup> The contrast of xxxix. 1, 2. Then the fire struggled within him, in the absence of "good." Now the joyous word in him is like an overflowing fountain.

<sup>2</sup> *Aq.* and *Symm.* ἐξαγγελῶ. The context will scarcely allow of any other rendering. The word had long been taking form within him; now at length he utters it,—carefully wrought, as befits the King, to whom it relates.

<sup>3</sup> *Symm.* τὰ ποιήματά μου. The word is used of the fine art-work of the Tabernacle; Exod. xxvi. 1, 31, 36, xxvii. 16, xxviii. 32. (Cp. 1 Kgs. vii. 17, 19, where we have "lily-work.")

His song is a carefully wrought piece of tapestry, for (or concerning) the Great King.

<sup>4</sup> Accurate, and learned in the Law of God:—(Ezra vii. 6.) He was as the scribe;—the word was divinely-inspired.

<sup>5</sup> *Yofyafitha*: cp. the *yofh* of v. 11.

<sup>6</sup> Cp. St. Luke iv. 22; (*just after* His recital of Isai. lxi. 1-3).

*Obs.* *Hutsaq* is used of molten metal in 1 Kings vii. 13.—The reversal of xli. 8.

<sup>7</sup> Cp. vv. 6, 17.

<sup>8</sup> *Gibbor*. Used in xxiv. 8 (*twice*) of the "King of glory." Cp. Deut. x. 17; Isai. ix. 6, x. 21; Jerem. xxxii. 18. LXX. δύνaros. Cp. St. Luke i. 49.

<sup>9</sup> In apposition with "Thy sword" in the preceding line. Cp. Rev. xix. 17. The *Grk. Comment.* in Corderius (i. p. 834) remarks:

- 4 And in Thy majesty ride on prospering,  
 In behalf of truth and of meek-tempered righteousness<sup>10</sup>;  
 So shall Thy right hand<sup>11</sup> teach Thee terrible deeds.  
 5 Thy arrows are sharp-pointed; peoples fall under  
 Thee;  
 In the heart of the king's foes<sup>12</sup>!

- 6 Thy throne, O God<sup>13</sup>, is for ever and ever;

"That you may not suppose the *Sword* to be a material one, he adds, 'Thy beauty;' for the beauty is His sword."

*Obs.* *Hod-ve-hadar* are used of God's glory in xevi. 6. Cp. on xxi. 5.

<sup>10</sup> *Heb.* "meekness-righteousness:" = meekness-wedded righteousness. On the union of these compare Zeph. ii. 3; "Seek ye the Lord, all ye meek of the earth, who have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." The king who thus goes forth to give victory to truth and to help long-suffering righteousness, was Himself distinguished for this union of Righteousness and Lowliness: Zech. ix. 9.—The *Grk. Comm.* (p. 834) says; οἱ μὲν ἄλλοι βασιλεῖς πολέμοις ἐνεκεν χρημάτων καὶ πάλεων, οὗτος δὲ ἐνεκεν ἀληθείας καὶ τῶν ἐξῆς, ἵνα ταῦτα φυτεύσῃ ἐπὶ τῆς γῆς. Cp. lxxii. 4; Isai. xi. 4.

<sup>11</sup> In xlvi. 10 (of God): "Thy right-hand is full of righteousness." (See also xlv. 3.)

<sup>12</sup> This line is by most connected with the first clause of line 1; —The arrows rankle deep in the heart of the King's enemies. (As in Acts ii. 37; cp. St. Aug. *Conf.* ix. 2; *Sagittaveras cor nostrum charitate Tuâ, et gestabamus verba Tua transfixa visceribus.*)

Yet, since this requires a harsh parenthesis, and since "*be-lév*" occurs in xlv. 2 as an equivalent of "*be-qérev*," it is simpler to take the text as parallel to ex. 2. The arrows of truth fly abroad, and peoples own the conqueror's sway, in the very midst of those who are still hostile to Him.

<sup>13</sup> *Aq.* ὁ θρόνος σου, θεέ. The Psalmist interprets the promise in 2 Sam. vii. 13-16, "I will stablish the throne of his Kingdom for ever. . . Thy throne shall be established for ever."—How could

A sceptre of equity<sup>14</sup> is the sceptre of Thy kingdom.  
 7 Thou hast loved righteousness and hated iniquity ;  
 Therefore<sup>15</sup> God, Thy God<sup>16</sup>, has anointed Thee  
 With the oil of joy beyond Thy associates<sup>17</sup>.

8 Myrrh and aloes-cassias are all Thy garments<sup>18</sup> ;

this be fulfilled in David's son,—unless, indeed, God Himself should be incarnate in David's family? Cp. Isai. ix. 7.

<sup>14</sup> Cp. lxvii. 4, xcvi. 10.

<sup>15</sup> Cp. the "wherefore" of Phil. ii. 9.—Never were love of righteousness and hatred of iniquity so manifested as in the cross of Jesus Christ.

<sup>16</sup> So in the Korahitic Psalm xliii. 4 ; cp. L. 7.

<sup>17</sup> The anointing *Spirit* was poured forth on Thee "without measure" (St. John iii. 34) :—so that Thou art the Final Prophet of the Church (Col. ii. 3) : the everlasting High-Priest (Hebr. vi. 20) ; the "King of kings" (Rev. xix. 11, 16) ;—the "CHRIST of God."

*Obs.* Isaiah clearly refers to this Psalm in lxi. 1-3 ; "The Lord hath anointed me . . . to give them . . . the oil of joy instead of mourning."

<sup>18</sup> At the consecration of Aaron and his sons, after the blood of the sacrifice and the "oil of anointing" had been sprinkled on them and their *garments*, it is added (Exod. xxix. 21), "And he shall be hallowed and his *garments*, and his sons and his sons' *garments* with him." In Exod. xxx. 22-23 the components of this "oil of anointing" are mentioned ;—myrrh, sweet cinnamon, sweet calamus, and cassia (*qiddah*).

There can be no doubt, then, that v. 8 continues the subject of v. 7.

The rhythm seems to require that the three terms in 8a should be read in the same way that the three terms in 4b were :—so that "aloes-mingled cassias" might well be a *union* of the fragrant woods mentioned in Exod. xxx.

The "aloes" here mentioned is the "lign-aloes," *Aquilaria*, or Eagle-wood ;—the *Agallochum* of Greek botanists ; in Sanscrit, *aguru* ; in Malay, *aghila*. Gesen. (*Thes.* p. 33) says that in Siamese it is called *Kissina*.

*Qetziyah* occurs here only ; but is commonly taken as equivalent

Out of ivory palaces<sup>19</sup>, thence<sup>20</sup> did they gladden Thee.

9 Daughters of kings were among Thy noble ladies ;  
On Thy right hand stood the Queen<sup>21</sup> in fine gold of Ophir<sup>22</sup>.

10 "Hear, O daughter<sup>23</sup>, and see, and bend thine ear<sup>24</sup> ;  
"And forget thy own people and thy father's house<sup>25</sup> :

11 "So will the King desire thy beauty<sup>26</sup> ;  
"For he is thy Lord ; and worship thou Him<sup>27</sup>.

to the *qiddah* of Exod. xxx. 24 and Ezek. xxvii. 19, that is *cassia*,—a plant closely allied to cinnamon.

"Myrrh and aloes" are joined in S. Song iv. 14 ; "myrrh, aloes, and cinnamon" in Prov. vii. 17. (Cp. St. John xix. 39.)

<sup>19</sup> Ivory Cabinets, in which the precious woods were stored. That these scented woods were the sources of the "gladdening," or refreshment, spoken of afterwards, is made probable by Prov. xxvii. 9 ; "Oil and frankincense gladden (*yesammach*) the heart."

<sup>20</sup> *Minni* (as in xliv. 10, 18) for *min*. The preposition is repeated emphatically, as in Isai. lix. 18. LXX. ἐξ ὧν.

<sup>21</sup> *Shégal* ; Queen-Consort : Dan. v. 2, 3 ; Neh. ii. 6.

<sup>22</sup> Gold of *Ophir* was already known in David's time : 1 Chron. xxix. 4. (Cp. Isai. xlii. 12.)

<sup>23</sup> That is, says Kimchi, "the congregation (*kenesheth*) of Israel." In v. 12, "the daughter of Tyre," clearly denotes the *people*. See above on ix. 14.

<sup>24</sup> To catch the meaning of this deep parable—(xlix. 4, lxxviii. 1).

<sup>25</sup> Cp. Gen. xii. 1. Israel,—in order to obtain the final inheritance of blessing promised to Abraham,—must emerge from its national state, and go forth in imitation of the faith of Abraham.

<sup>26</sup> *Yofî* :—used of Zion in L. 2 ;—cp. *yefêh* in xlviii. 2 ; Ezek. xvi. 13, 14. The beauty of Zion in God's eyes was her spiritual self-devotion. (The contrast of this in Ezek. xvi. 15, "Thou trustedst in thy beauty." Cp. Jer. vii. 4-8.)

<sup>27</sup> There are several expressions in vv. 10, 11 which sound like echoes of Ruth ii. 8-13 ; "Hearest thou not, my daughter ? . . . She fell on her face, and bowed herself (*vattishtâchu*) to the earth. . . . Thou ledest thy father and mother and land of thy birth, and

12 "And the daughter of Tyre,—with gifts shall they  
entreat thy favour<sup>28</sup>,

"The rich ones of the people."

13 All glorious is the king's daughter within<sup>29</sup>;  
Of ouches<sup>30</sup> of gold is her clothing.

14 In broider-work<sup>31</sup> shall she be led<sup>32</sup> to the king;  
The virgins in her train, her companions, are brought  
to Thee.

wentest to a *people whom thou knewest not*." Ruth, the Moabitess, was a true daughter of Abraham, and had the blessings of Rachel and Leah heaped upon her (iv. 11);—and so she became the mother of David's line.

(Cp. Ezek. xvi. 3.)

<sup>28</sup> *Lit.* "soothe thy countenance." *Hengst.* remarks: "The attractive power of the Church on those that are outside is precisely in proportion to her devotedness to her Lord." So it had been found in David's time: for Hiram, king of Tyre, "was ever a lover of David:" 1 Kgs. v. 1 (15 *Heb.*)

*Stier*, on this *v.*, speaks of the missionary efforts of the English, "the modern Tyrians," as in like manner helping to build up the Temple of God.

<sup>29</sup> *Penimah*: used in 1 Kgs. vi. 18 of the *interior* cedar lining of the Holy Place, and in *v.* 21 of the gold lining of the Oracle, or Holy of Holies.

So the Church,—the Bride of Christ,—is inwardly glorious (Eph. v. 27) in the sanctifying presence of God's Spirit.

<sup>30</sup> *Mishbetsoth*:—used *only* (1) of the gold "ouches" on the shoulder-pieces of the High Priest's ephod,—in which were set the onyx-stones, each inscribed with the names of *six* tribes; (Exod. xxviii. 11, 13, 14, 25, xxxix. 6, 16. Cp. xxviii. 4, 20, 39): and (2) of the gold settings of the twelve precious stones in the High Priest's breast-plate (Exod. xxxix. 1, 13).

Inwardly glorious—like the jewel,—she had also outward ornaments of corresponding value—like the gold ouche.

<sup>31</sup> Ezek. xvi. 10, 18; (where the reference may be to the embroidered curtain of the Tabernacle, Exod. xxvi. 36.)

<sup>32</sup> *Thuvai*:—Isai. xviii. 7, lv. 12. (Cp. Ps. lxxviii. 29, lxxvi. 11.)



- 15 They shall be led with gladness and exultation,  
They shall enter the king's palace.
- 16 Instead of Thy fathers<sup>33</sup> shall be Thy children,  
Whom Thou shalt make princes over all the earth<sup>34</sup>.
- 17 I will record Thy name through all generations<sup>35</sup>,  
Therefore shall the peoples thank Thee for ever and  
ever<sup>36</sup>.

<sup>33</sup> "Of whom as concerning the flesh Christ came:" Rom. ix. 5.  
(The person addressed in the text is Messiah.)

<sup>34</sup> Such the apostles of Christ have been, and shall yet more largely be.

<sup>35</sup> *Be-köl dor va-dor.* Cp. cii. 12.

<sup>36</sup> Celebrating Him as "God over all, blessed for evermore."  
(Rom. ix. 5.)

XLVI.<sup>A</sup> §

*To the Precentor. A song of the sons of Korah; on Alamoth.*

- 1 GOD is our refuge and strength,  
A help in trouble very accessible<sup>1</sup>.
- 2 Therefore will we not fear, though the earth change,  
Though the mountains move in<sup>2</sup> the heart of ocean.

<sup>A</sup> This and the two following Psalms set forth the security, sovereignty, and enduring stability of Zion as the residence of "the Great King," "the King of all the earth," to whom all nations should be drawn, in love or in fear.

They form, therefore, a suitable sequel to Ps. xlv; where the King has been addressed,—“Thy right hand shall teach Thee terrible deeds;” and, “Therefore shall the peoples thank Thee for ever.”

Isai. xxxiii. 17-21 seems to combine Pss. xlv, xlv.

§ With xlv. 4, "city of God," cp. xlviii. 3 (ci. 8).  
— 7, "God our high-tower," — 3.

<sup>1</sup> *Nimtza*:—easy to be found. Cp. 2 Chr. xv. 4.

<sup>2</sup> *Jer. concussi montes in corde.*—Cp. Ezek. xxvii. 25-27.

The mountains represent the kingdoms of the world: (cp. on lxxvi. 4). The surging populations are ever fretting and foaming

- 3 Its waters may roar and foam ;  
 The mountains may quake at its pride<sup>3</sup> :—SELAH.
- 4 A river there is, whose streams shall gladden the  
 city of God<sup>4</sup>,  
 The hallowed spot of the tabernacles<sup>5</sup> of the Most  
 High.
- 5 God is in the midst of her ; she shall not be moved ;  
 God shall help her at the morning-dawn<sup>6</sup>.
- 6 Nations roared ; kingdoms moved ;  
 He uttered His voice ; earth melted.
- 7 The LORD of Hosts<sup>7</sup> is with us ;  
 A high-fort<sup>8</sup> for us is Jacob's God. SELAH.

against these, till at last they overthrow them. But whilst "the mountains may depart and the hills remove, God's kindness shall not depart from" His Holy City, "nor the covenant of His peace remove." (Isai. liv. 10.)

<sup>3</sup> lxxxix. 9.

<sup>4</sup> In contrast with the turmoil of the world is the peace of Zion, at once a city and a Paradise. Cp. Gen. ii. 10 ; Isai. xxxiii. 21.

<sup>5</sup> xliii. 3.

<sup>6</sup> *Lit.* "at the facing (or turning, or appearing) of morning." It is the expression used in Exod. xiv. 27. In that exodus-deliverance was a pledge of God's perpetual care for His people. When the night of trial was over, His salvation should speedily show itself.—*Aq.* τῷ νεύσαι πρωΐαν. Cp. 2 Kgs. xix. 35 ; (St. Mark xvi. 19).

<sup>7</sup> Ps. xxiv. 10 :—He who has numberless well-ordered legions in heaven and earth fulfilling His commands :—as was represented to Jacob in the dream, Gen. xxviii. 12.

*Obs.* 1. At v. 15 of Gen. xxviii we read ; "Behold, I am *with thee* and will keep thee." Here the *nation* acknowledges that God had fulfilled the promise to itself.

*Obs.* 2. Jacob on his return to Bethel called that former time "the day of his trouble" (*tsarathi*, Gen. xxxv. 3) ; cp. above v. 1 (*tsaroth*) :—and see notes on xx. 1, lxxxv. 1.

*Obs.* 3. With the "*immanu*" cp. Isai. vii. 14, viii. 8.

<sup>8</sup> ix. 9, "a high-fort for times of trouble."

- 8 Come, behold the doings of the LORD,  
Who appoints desolations<sup>9</sup> upon earth !
- 9 Quelling wars to the end of the earth ;—  
He breaks the bows ; He snaps the spear ;  
He burns the chariots with fire.
- 10 " Be still<sup>10</sup>, and know that I am God ;  
" I will be high<sup>11</sup> among the nations, high throughout  
the earth."
- 11 The LORD of Hosts is with us :  
A high-fort for us is Jacob's God. SELAH.

<sup>9</sup> Desolations of the worldly kingdoms ; to prepare the way for the Empire of Peace. Cp. 2 Sam. viii. 1-15 ; 2 Chr. xx. 29, 30 ; Isai. xiv. 7.

<sup>10</sup> *Harpū*.—"Cease," my people, from your anxious endeavours. LXX. *συχλάσατε*. Cp. Exod. xiv. 13, 14 ; 2 Chr. xx. 17.

Or, possibly, it is addressed to the *nations* :—"Desist" from your vain enterprises :—which view is favoured by what follows : (see the passage quoted in the next note).

<sup>11</sup> *Arūm*. xxi. 13, lxxxix. 13. Cp. Exod. xiv. 4, 17, 18. "I will *get me honour* upon Pharaoh and all his host, upon his chariots and horsemen :—and the Egyptians *shall know, that I am the Lord*."

XLVII.<sup>A</sup>

*To the Precentor. A Psalm of the sons of Korah.*

- 1 **O** ALL ye peoples, clap your hands,  
Shout to God, with the voice of joy.
- 2 For the LORD is Most High, and terrible,  
The Great King over all the earth.
- 3 He subdued peoples under us,

<sup>A</sup> The words in v. 3, "He subdues peoples under us," are the same as in xviii. 47, "subdued peoples under me." Israel here collectively acknowledges what David had been allowed to accomplish. Not David, but God, was the "Great King," who gained victory for them.

And nations under our feet.

- 4 He chose out for us our inheritance<sup>1</sup>,  
The excellency of Jacob<sup>2</sup>, which He loved. SELAH.
- 5 God ascended<sup>3</sup> amidst the jubilant shout,  
The LORD amidst the trumpet-sound<sup>4</sup>.
- 6 Sing ye praise to God, sing praise ;  
Sing ye praise to our King, sing praise.
- 7 For God is King of all the earth ;  
Sing ye praise intelligently<sup>5</sup>.
- 8 God has reigned<sup>6</sup> over the heathen ;  
God is seated on His holy throne.
- 9 Princes of peoples have assembled<sup>7</sup>,  
As the people<sup>8</sup> of Abraham's God :

<sup>1</sup> In xxxiii. 12 it was : "The people whom He chose for His own inheritance." He selected the *people* for Himself : He selected the *land* for them.

<sup>2</sup> See Amos vi. 8, viii. 7 ; Ezek. xxiv. 21. (Cp. Gen. xxviii. 13, 14.)

<sup>3</sup> To His invisible throne ; typified by the Shechinah, (cp. 1 Sam. vi. 15 ; 1 Chr. xv. 28.) "Every such withdrawal to heaven, after His power and love had been displayed on earth in the delivery of His people, may be viewed as a prelude of Christ's Ascension." (*Hengst.*) And "Christ's Ascension was a Triumphal Procession, as St. Paul views it (Col. ii. 15 ; Eph. iv. 8) ; and so Ven. Bede a little before his death, which occurred on Ascension-day, prayed ; *O Rex gloriæ, Domine Virtutum, qui triumphator hodie super omnes celos ascendisti.*" (*Delitzsch.*)

<sup>4</sup> In Amos ii. 2 the "jubilant shout" and the "trumpet-sound" are the accompaniments of God's judgment on Moab.

<sup>5</sup> LXX. *συνεργῶς*. Cp. xxxii, *Title*. The *Chaldee* ; "with good understanding."

<sup>6</sup> Has entered upon His sovereignty : has "taken to Him His great power and reigned" (Rev. xi. 17).

<sup>7</sup> Or "mustered ;" (so *nēsaf* is used in 2 Chr. xii. 5, xxx. 3).

<sup>8</sup> So Aben-Ezra and others. *Symm.* and *Theod.* λαός. Cp. Deut. xxxii. 43. And for the reference here to Abraham, cp. 2 Chr. xx. 7 ; Isai. xli. 8.

For all the shields<sup>9</sup> of the earth are the LORD'S ;  
Greatly is He exalted.

<sup>9</sup> *i.e.* Protectors and Kings. *Jer. scuta terræ.* Cp. Hos. iv. 18. They were always *His* really ; now they are expressly consecrated to Him.

XLVIII.<sup>A §</sup>

*A Psalm. Song of the sons of Korah.*

- 1 GREAT is the LORD and highly to be praised,  
In the city of our God, His holy mount.  
2 Beauteous in elevation, the joy of the whole earth<sup>1</sup>,  
Is mount Zion, in the recesses of the north<sup>2</sup>,

<sup>A</sup> Generally assigned to the time of Jehosaphat's deliverance from the attack of the allied kings of Moab, Ammon, and Edom ; 2 Chr. xx : (which is somewhat favoured by v. 7 :—cp. 2 Chr. xx. 36, 37.) Yet neither this nor any other *historical* event corresponds to the scene painted in v. 4.

Nor is there anything in the mention of "ships of Tarshish" *distinctively* connecting it with 2 Chr. xx. 36, 37. The ivory used in David's time must have been brought by Tyriau fleets ; which would frequently experience the onslaught of the terrible East-wind hurricane.

It may be sufficient, therefore, to view the Psalm as depicting the effect of David's establishment as God's chosen king on Mount Zion ;—an event that was followed by the subjugation of the Philistines, Moab, Ammon, Edom, and Zobah-Syria. (2 Sam. viii.)

- |   |            |
|---|------------|
| § With v. 1, "the city of our God, His holy mount," | cp. ii. 6. |
| 3, "the kings gathered themselves,"                 | -- 2, 10.  |
| 5, "confounded,"                                    | -- 5.      |
| 10, "the ends of the earth,"                        | -- 8.      |

The Psalm is linked on to xlv (4, 16) by v. 10 ; and to xli (7, 11) by v. 3.

<sup>1</sup> Cp. Lam. ii. 15. The *literal* Zion was "the joy of the whole land" of Canaan ; and therein was a *type* of the "Jerusalem that is above,"—the joy of the whole earth.

<sup>2</sup> By one approaching Jerusalem from the east or south the fortifications of Zion would be seen rising high to the north, crowning the recess that was formed by the two hill-ridges (*gar-kethay*) on which Jerusalem stood.

The capital<sup>3</sup> of the great King.

3 God in her palaces

Is well known<sup>4</sup> as a high-fort.

4 For lo ! the kings gathered themselves,

They passed by together.

5 Themselves they saw it ; at once they were amazed,

They were confounded, they were in consternation ;

6 Trembling seized them there<sup>5</sup>,

Pain as of a woman in travail.

7 With the East-wind's blast<sup>6</sup>

Thou wreckest<sup>7</sup> the galleons of Tarshish.

8 Even as we had heard, so now have we seen,

In the city of the LORD of Hosts, in the city of our

God ;

God shall establish her for ever<sup>8</sup>. SELAH.

9 We have thought on<sup>9</sup> Thy kindness, O God,

<sup>3</sup> As *giryah* occurs here only in the Psalms, while *tr* (*vv.* 1, 8) occurs frequently, it seemed right to give it a different rendering. Perhaps *borough*, or *burg*, would be its more exact equivalent.

<sup>4</sup> *Nodâ*. See on ix. 16.

<sup>5</sup> On the spot. Cp. xiv. 5.

<sup>6</sup> LXX. *πνεῦμα βίατον*.—With one rough breath Thou shiverest in pieces the proudest Armadas. "*Flavit Deus, et dissipavit eos.*"

<sup>7</sup> *Teshabbér* : 1 Kings xxii. 49 ; 2 Chron. xx. 37. The "ships of Tarshish" are used as a type of worldly magnificence in Isai. ii. 16. Cp. Isai. xxxiii. 21.

The forces of the enemy were scattered as helplessly as a fleet which is dispersed by a storm.

<sup>8</sup> Cp. 2 Sam. vii. 13 ; "And I will establish (*konanti*) the throne of his kingdom for ever : " and v. 24, "*Thou establishedst for Thyself Thy people to be Thy own people for ever.*" (Cp. also *vv.* 16, 25, 29.)

<sup>9</sup> *Dimminu* ; "imagined : "—pictured it to ourselves ; imaged it forth in our thoughts, comparing the present reality with the

In the midst of Thy temple.

10 As Thy name, O God, so is Thy praise over the ends  
of the earth<sup>10</sup>;

Thy right hand is full of righteousness.

11 Let Mount Zion be glad; let Judah's daughters<sup>11</sup>  
exult,

Because of Thy judgments.

12 Go about Zion and make the circuit of her,  
Count her towers.

13 Set your heart on the rampart,

Tread well her palaces,

That ye may tell to a later age;

14 That this God is our God for ever and ever,

He Himself will lead<sup>12</sup> us over death<sup>13</sup>.

gracious promises that went before, and tracing their correspondence.

<sup>10</sup> The revealed Name of God,—His mercy and righteousness,—had now been exhibited in historical facts, which were reported over the whole world.

<sup>11</sup> i.e., towns and villages. Josh. xv. 45.

<sup>12</sup> *Yenahey* :—leading us as carefully and tenderly as a shepherd does his flock. LXX. ποιμαίνει. Cp. lxxviii. 26, 52.

<sup>13</sup> *'Al-muth* ; across the gulf of death,—even as He led Israel of old across the Red Sea and Jordan,—to the land of everlasting Peace. LXX. εἰς τοὺς αἰῶνας. Aq. εἰς ἀθανασίαν.

How else could God prove Himself to be “their God for ever and ever?” Or why should so much special love have been bestowed on Zion,—on her rampart and palaces,—but because she stood as the guarantee of God's covenant with David, a pledge of the “sure mercies,” which were revealed in Christ's triumph over death (Acts xiii. 34) ?

Thus every national deliverance foreshadowed the eventual victory over Man's Last Enemy. Cp. Isai. xxv. 8 ; Hos. xiii. 14.

\* \* \* \*

The last verse of xlviii prepares the way for xlix ; which speaks of the state of the departed ;—some under the wasting rule of death ; others under God's loving protection.

XLIX.<sup>A</sup>

*To the Precentor. A Psalm of the sons of Korah.*

- 1 **H**EAR this, all ye peoples<sup>1</sup> ;  
     Give ear, all ye inhabitants of the world<sup>2</sup> :  
 2 Both ye of low degree, and ye of high,  
     Alike the rich man and the needy.  
 3 My mouth shall utter wisdom,  
     And my heart's musing shall be discernment<sup>3</sup>.  
 4 I will bend my ear<sup>4</sup> to a parable,  
     I will open out on the harp my enigma<sup>5</sup>.

<sup>A</sup> No outward advantages—wealth, or grandeur, or wit—can redeem the soul from Death.

[Cp. Massillon's sermon "Sur la Mort du Pêcheur et la Mort du Juste." (*Mr. Thrupp.*)]

<sup>1</sup> Cp. Mic. i. 2, 3. (Ps. xlvii also began "all ye peoples.") The Psalm has interest for the whole of mankind.

<sup>2</sup> *Chéled*, this fleeting world : (see on xvii. 14).

<sup>3</sup> *Lit.* "wisdoms . . . discernments :"—i.e., deep and manifold.

<sup>4</sup> He is like a minstrel who has to play a piece of music put into his hands. The strain is none of his own devising ; and, as he proceeds, each note awakens in him a mysterious echo, which he would fain catch and retain in memory.

(Cp. "Bend the ear" in xlv. 10.)

<sup>5</sup> "Parable . . . enigma ;" in lxxviii. 2 ; Ezek. xvii. 2. The Psalm was a parable,—like our Lord's parables of Dives and the Rich Fool. It was a riddle, both as containing many figurative "dark speeches," and also (probably) because, important as its primary intention was for all men, there was also another special application of it to Israel.

It was not the outward glory of Zion, or of its monarch's family, that could give the Israelites their proper position, as God's people. David or Solomon could not redeem one of their brethren. They, who settled in Canaan as their final rest, cut themselves off from the blessed immortality reserved for the true Israel,—God's "up-right ones," whose glory would not appear till "the morning" (v. 14) of the Resurrection.



- 5 Why should I fear<sup>6</sup> in the days of evil?<sup>7</sup>  
 Though the iniquity of my heels environ me<sup>8</sup>?
- 6 The men who trust in their wealth  
 And boast themselves in the abundance of their  
 riches :
- 7 Not one can by any means redeem a brother<sup>9</sup>,  
 Or give to God an atonement for him<sup>10</sup>;

<sup>6</sup> This appears to be the heart of the enigma :—cp. v. 16, “Fear thou not . . .”

The godly, whose sins were visited heavily with the loss of temporal happiness (as was the case with Jacob, and with David,—as was the case with Israel, Amos iii. 2), might well “fear in the days of evil,” lest all their prospects of good were ruined.—Around them were men of unchastised will and unbroken prosperity ;—were not *they* rather the objects of God’s favour ?

This was the problem.

<sup>7</sup> So in xciv. 13 :—of days, when affliction fell on God’s people for their correction and discipline. LXX. *ἐν ἡμέρᾳ πονηρᾷ* : as in Eph. vi. 13. (Cp. next note.)

<sup>8</sup> He who has bathed in the laver of Divine grace, “needs not save to wash his feet.” (St. John xiii. 10.) The corruption of nature,—the venom of the serpent that bit the heel of Man,—is not yet purged away. What if it should break out afresh in one who is walking carelessly, and bring on him heavy plagues from God, that shall “environ” him through life ? Can he still look up to God, and hope for the fulfilment of His promises ? Is there any means of redemption or atonement for him ?

Yes ; the man of true penitent faith can “stand his ground in the evil day,” and not fear ; because his feet are “shod with the stability (*ἐρομastic*) of the Gospel of peace” (Eph. vi. 15).

<sup>9</sup> Out of temporal servitude he might. Lev. xxv. 48 ; “After he is sold, he may be redeemed again ; one of his brethren shall redeem him.” (Cp. also v. 25.)

<sup>10</sup> “If God should make us an offer thus large : ‘Search all the generations of men sithence the fall of your father Adam,—find one man that hath done any one action which hath past from him pure, without any stain or blemish at all ;—and for that man’s one only

- 8 Too costly is their soul's ransom,  
And for ever unachievable<sup>11</sup> ;
- 9 That a man should live on perpetually,  
And not see corruption<sup>12</sup>.
- 10 Nay, he shall see it<sup>13</sup> ;—wise men die<sup>14</sup> ;  
Alike the conceited-fool and the boor perish,  
And abandon their wealth to others.
- 11 Their inmost thought is, their houses are for ever,  
Their dwellings to all generations ;—  
They proclaim their names on patches<sup>15</sup> of ground.
- 12 But man in honour has no abiding<sup>16</sup> :

action neither man nor angel shall feel the torments that are provided for both' ;—do you think this ransom, to deliver men and angels, could be found among the sons of men ?" (Hooker, *Serm.* II. § 7.)

*Obs.* *Kofer*, "atonement" (LXX. ἐξίλασμα), occurs here only in the Psalms. It is the word used in Numb. xxxv. 31 ; (to which there is probably here a reference). Cp. Job xxxiii. 24.

<sup>11</sup> *Lit.* "it ceases for ever:" or "one must desist (from that attempt) for ever." LXX. καὶ ἐκοπίασεν.

<sup>12</sup> See on xvi. 10.

<sup>13</sup> So *Delitzsch*, *Reinke*, and many moderns. "It had been already suggested by *Bp. Walton* in his *Polyglott*, iii. 160." (*Bp. Wordsworth*.) For *ki* taken adversatively, cp. cxxx. 4 ;—1 Kgs. xxi. 15. For *rüah* used in a similarly sharp antithesis, cp. Ps. x. 11, 14.

<sup>14</sup> "Early one morning, seven days before his death, Confucius got up, and with his hands behind his back, dragging his staff, he moved about by his door, crooning over—

'The great mountain must crumble ;  
The strong beam must break ;  
And the wise man wither away like a plant.'

(*Legge, Prol. to Conf. An.* p. 87.)

<sup>15</sup> *Adamoth* :—the plural occurs here only. Note that the next v. begins *ve-adam*.

<sup>16</sup> "*Bal yalin* :"—*Lit.* "lasts not over night ;"—in his glory. Cp. St. Luke xii. 22, "Thou fool, *this night* shall thy soul be required of thee."

He is become like the cattle that are swept away<sup>17</sup>.

- 13 This their way is their vain-conceit<sup>18</sup>;  
And their successors commend their bold speech<sup>19</sup>.

SELAH.

- 14 As sheep, are they ranged<sup>20</sup> in Hades; Death is their shepherd<sup>21</sup>:

And the upright shall have dominion over them in the morning<sup>22</sup>:

And their beauty<sup>23</sup> is for Hades to consume out of its tenement.

- 15 Nevertheless God will redeem my soul from the hand of Hades<sup>24</sup>,

For He will receive<sup>25</sup> me. SELAH.

- 16 Fear thou not when a man becomes rich,

When the glory of his house increases.

- 17 For he will not take away all that, when he dies;

His glory shall not descend in his train.

<sup>17</sup> "Cut off" from life by a sudden blow, of which they have no previous expectation. Cp. Prov. vii. 22; 2 Pet. ii. 12.

<sup>18</sup> "*Kesel*" means ordinarily, trust or confidence; but, following so close on the "*kesil*" of v. 10, must here signify "arrogant folly." Cp. on lxxxv. 8.

<sup>19</sup> *Pi*. Judg. ix. 38. Each generation revives the hundred-times refuted fallacies of the world's bragging wisdom.

<sup>20</sup> *Lit.* "have they ranged (them)."

<sup>21</sup> LXX. ποιμαίνει αὐτούς.

<sup>22</sup> The morning of eternity. Cp. xvii. 15; xc. 14. (1 Cor. vi. 2.)

<sup>23</sup> *Tsuram*; their shape or form. Fair and stately as their appearance was, it was unsubstantial.

<sup>24</sup> Cp. Hos. xiii. 14.

<sup>25</sup> Or "take me":—the word used in Gen. v. 24 (and afterwards in 2 Kgs. ii. 3 ff.)—Cp. lxxiii. 24.

- 18 For though in his lifetime he blessed his soul<sup>26</sup>;  
 And though men laud thee, because thou art kind  
 to thyself<sup>27</sup>;  
 19 Thou must go—each to the generation of his fathers,  
 Who nevermore see the light.  
 20 Man that is in honour, but without discernment<sup>28</sup>,  
 Is become like the cattle that are swept away.

<sup>26</sup> Cp. St. Luke xii. 19; "I will say to my soul, *Soul* . . ."

<sup>27</sup> Because thou livest in good cheer. The same phrase as in Eccl. xi. 9.

<sup>28</sup> xxxii. 9. Not discriminating between the transitory things of this life and the realities of eternity; between the world and God.

# L<sup>A</sup> §

## A Psalm of Asaph.†

<sup>A</sup> *Subject.* The Lawgiver of Sinai appears on Zion as Judge; demanding of His people heart-service and the *θρησκεία* of good deeds.

§ Connected with xlviii (2) by v. 2: "Zion, the perfection of beauty."

It resembles xlix in its appeal to all the world: and in setting forth the worthlessness of mere outward religious service.

*Obs.* As xlix ends with a threat against the *unreflecting* worldling (*lo-yavin*), so the present towards its close exhorts the wicked man to exercise reflection (*binu-na*: v. 22).

It stands also in near relation to Ps. li.

Cp. v. 6, "righteousness . . . judging," with li. 4.

8, "sacrifices . . . burnt-offerings," — 10.

23, "salvation" (*yeshá*), — 12.

Isai. i. 2-20.

† Asaph, who represented Gershom, son of Levi, (as Heman represented Kohath, and Ethan Merari, 1 Chr. vi. 33-48), was "the chief," or superintendent, of the Levites, to whom David assigned the ministry of praise before the Ark (1 Chr. xvi. 4, 5).

In 2 Chr. xxix. 30 we read that Hezekiah "commanded the Levites to sing praise to the Lord with the words of *David and of Asaph the Seer*."

*Obs.* 1. The bearing of this Psalm on the Asaphic Series lxxiii-lxxxiii is very noteworthy. Throughout them the voice of *Judg-*

- 1 GOD, God the LORD<sup>1</sup>, has spoken,  
 And summoned earth  
 From the rising of the sun even to its setting.
- 2 Out of Zion, the perfection of beauty<sup>2</sup>,  
 God has shone forth<sup>3</sup>.
- 3 Our God shall come,—and oh let Him not keep  
 silence<sup>4</sup>!—  
 Before Him shall fire devour, and round Him it is  
 very tempestuous<sup>5</sup>.
- 4 He shall call to the heavens above

ment is heard, condemning Israel for its unfruitful occupation of high religious privilege.

*Obs.* 2. The expression "My people" (or, "His people"), *vv.* 4, 7, is found in lxxiii. 10, lxxvii. 15, 20, lxxviii. 1, 52, 62, 71, lxxix. 13, lxxx. 4, lxxxi. 8, 11, 13.

<sup>1</sup> "EL, ELOHIM, YAHVEH;" a conjunction of the Divine names, which is found elsewhere only in Josh. xxii. 22; and there it is found *twice*. It is in the speech of the Trans-Jordanic tribes, when they protested that their design in building an altar near Jordan was simply to erect a monument claiming a portion in Israel's privileges. They did not build it,—they say four times over, *vv.* 23, 26, 28, 29,—“for burnt-offering or for sacrifice;” but “as a witness that the LORD is the GOD” (*v.* 34);—the God to whom Joshua had exhorted them (*v.* 5) “to cleave with all their heart and all their soul.”

That history brought out into strong prominence the fact that “*not burnt-offering or sacrifice*” of itself, but loving obedience to God's will, was what the law required.

<sup>2</sup> *Yefi*: cp. on xlv. 11. Jeremiah recalls the words when he gazed on ruined Zion; (Lam. ii. 15; cp. on xlviii.) At that first advent of the righteous Judge “fire devoured before Him, and it was very tempestuous round about Him.”

<sup>3</sup> *Hofîâ*: Deut. xxxiii. 2. His rays of justice shone forth now from Zion, as once from Sinai. Cp. lxxx. 1 (*Asaphic*).

And hereafter it would do so much more, when the *Law of Christ* should “go forth from Zion.” (Isai. ii. 3.)

<sup>4</sup> As He has so long done.

<sup>5</sup> *Aq.* ἐλαλιπύσθη σφόδρα. Cp. Exod. xix. 16, 18.

- And to the earth<sup>6</sup>, that He may judge His people<sup>7</sup>.
- 5 "Gather to me my saints<sup>8</sup>,  
 "That ratify my covenant by sacrifice<sup>9</sup>."
- 6 And the heavens declared His righteousness,  
 Because God—He is Judge<sup>10</sup>. SELAH.
- 7 "Hear, O my people, and I will speak,  
 "O Israel, and I will protest unto thee<sup>11</sup>;  
 "I am God, thy God.
- 8 "Not for thy sacrifices have I to reprove thee<sup>12</sup>;  
 "And thy burnt-offerings are before me perpetually.
- 9 "I will take no bullock out of thy house,  
 "Nor he-goats out of thy folds.
- 10 "For mine is every beast of the forest,  
 "The cattle on a thousand mountains<sup>13</sup>.
- 11 "I know all the fowl of the mountains,  
 "And all that roams over the plain is with me.
- 12 "If I were hungry, I should not tell thee,  
 "For the world and its fulness are mine.
- 13 "Shall I eat the flesh of bulls  
 "Or drink the blood of goats?
- 14 "Sacrifice to God thanksgiving<sup>14</sup>,

<sup>6</sup> Heaven and earth are summoned to bear witness to the equity of His sentence. Cp. Deut. iv. 26, xxxii. 1. (Cp. Isai. i. 2.)

<sup>7</sup> Deut. xxxii. 36; Ps. lxxii. 2, cxxxv. 14.

<sup>8</sup> *Chasiday*. see on iv. 3, xxxii. 6.

<sup>9</sup> *Heb.* "over sacrifice." The Covenant which was at first made with sacrifice (Exod. xxiv. 5-9) was to be perpetuated ever after by means of sacrifice.

<sup>10</sup> Cp. lxxv. 7 (*Asaphic*).

<sup>11</sup> lxxxi. 8 (*Asaphic*).

<sup>12</sup> Not on the score of neglecting the outward ritual.

<sup>13</sup> *Heb.* "mountains of a thousand."

<sup>14</sup> *Aq.* εὐχαριστίαν.

- “And perform thy vows<sup>15</sup> to the Most High :
- 15 “And call on me in the day of trouble<sup>16</sup>;  
 “I will deliver thee, and thou shalt glorify me<sup>17</sup>.”
- 16 And to the wicked man said God<sup>18</sup>;  
 “What hast thou to do with declaring my statutes,  
 “That thou takest my covenant in thy mouth ?
- 17 “Whereas THOU hatest discipline,  
 “And castest my words behind thee.
- 18 “When thou sawest a thief, thou rejoicedst along  
 with him ;  
 “And with adulterers was thy portion<sup>19</sup>.
- 19 “Thou hast let thy mouth loose to evil,  
 “And with thy tongue thou forgest deceit.
- 20 “Thou sittest and speakest against thy brother ;  
 “Thou utterest slander against thy mother’s son.
- 21 “These things hast thou done, and I kept silence ;—  
 “Thou imaginedst<sup>20</sup> I must be wholly as thyself :  
 “But I will reprove thee, and set all in detail<sup>21</sup>  
 before thee.
- 22 “Consider this, now, ye forgetters of God ;  
 “Lest I rend in pieces and there be none to  
 deliver.

<sup>15</sup> Cp. lxxvi. 11 (*Asaphic*).

<sup>16</sup> See on xx. 1.

<sup>17</sup> Having had experience of the mercy and truth, which are especially My “*glory*.”—So *Rashi* excellently: “For this is my glory that I save them that trust in me.”

<sup>18</sup> The first part of the Psalm is a warning against a superficial ceremonialism ;—the second against that to which ceremonialism leads in the end, deadness of the moral sense.

<sup>19</sup> Dan. iv. 15, 23 (12, 20 *Chald.*)

<sup>20</sup> *Dimmitha*. See on xlviii. 9.

<sup>21</sup> As in a formal indictment, or pleading :—Job xxiii. 4.

- 23 "Whoso sacrifices thanksgiving shall glorify me<sup>22</sup>;  
 "And whoso lays down a way<sup>23</sup>,  
 "I will show him the salvation<sup>24</sup> of God."

<sup>22</sup> As in v. 15:—the grateful spirit shall have fresh cause for gratitude.—This meaning is also required by the parallelism.

<sup>23</sup> "*Sam derek*" (Isai. xliii. 19). Whoso lays down for himself a straight road of firm principle. *Symm.* τῷ εὐτάκτως ὁδεύοντι. *Jer.* qui ordinat viam.

The order of thought appears to be the same as in Isai. xl. 3-5. Man must prepare the way by repentance (as in the next Psalm) for the entry of God's salvation.

<sup>24</sup> *Yeshá.* Cp. xci. 16.

## LI.<sup>A</sup>

*To the Precentor. A Psalm of David. When Nathan the Prophet went to him; what time he went to Bathsheba.*

1 **H**AVE pity on me, O God<sup>1</sup>, according to Thy mercy,

<sup>A</sup> The broken-hearted penitent's prayer for forgiveness, and purification, and restoration to spiritual joy.

<sup>1</sup> He stands at God's tribunal, (the covenant name, *Yahveh*, nowhere occurs in the Psalm), and pleads only for pity;—"according to Thy mercy,"—no longer "in Thy righteousness."

David now stood *outside* the pale of Levitical law. *That* pronounced unalterable sentence of death upon him for his crime. (Levit. xx. 10; Numb. xxxv. 31.)

God's mercy, indeed, had suspended the working of the law (2 Sam. xii. 13, "Thou shalt not die"),—the chastisement of his sin being allowed to fall on his innocent and unconscious child (v. 14 ff.)

But the self-condemnation, the stain of conscience, the hiding of God's countenance,—how were those to be met?

By no Levitical offering;—only by the sacrifice of a *crushed heart*; crushed by the pressure (not of self-condemnation only, but also) of gratitude for God's freely-bestowed absolution. (2 Sam. xii. 13.)



According to the greatness of Thy compassions wipe out<sup>2</sup> my transgressions.

2 Wash<sup>3</sup> me thoroughly from my iniquity,  
And cleanse<sup>4</sup> me from my sins<sup>5</sup>.

3 For my transgressions I myself own<sup>6</sup>,  
And my sin is perpetually before me<sup>7</sup>.

4 Against Thee, Thee only, have I sinned<sup>8</sup>, and done  
what is evil in Thine eyes;  
That Thou mayest be justified when Thou speakest,  
and be clear when Thou judgest<sup>9</sup>.

5 Behold, in iniquity was I brought forth,  
And in sin did my mother conceive me.

6 Behold, Thou desirest truth in the inmost parts<sup>10</sup>,  
And in hidden depth wilt make me know wisdom.

7 Oh purify me<sup>11</sup> with hyssop<sup>12</sup>, and I shall be clean,

<sup>2</sup> As from a record. Exod. xxxii. 32. Cp. Isai. xliii. 25, xlv. 22.

<sup>3</sup> The word used of washing a garment. The stain had penetrated into the very texture of his conscience.

<sup>4</sup> *Tahér*; the word used in Levit. xiii. 6, 34: (where *kibbés* also occurs).

<sup>5</sup> "Transgressions, . . . iniquity, . . . sin." Cp. xxxii. 1, 2.

<sup>6</sup> *Edá*:—as in Isai. lix. 12.

<sup>7</sup> xxxviii. 17. He would not hide it from his own sight any longer.

<sup>8</sup> See 2 Sam. xii. 9; Ps. xli. 4: and cp. Numb. xxxii. 23.—"Against Thee only;" the other aspects of his deed—its heinous criminality as a wrong done to a fellow-man,—disappeared for the time, while he contemplated it as a sin against his infinitely gracious Benefactor.

<sup>9</sup> LXX. ἐν τῇ κρίνεσθαί σε ("when Thou impleadest," Jer. ii. 9, LXX.)—*Symm.* κρίνοντα: cp. L. 6.

<sup>10</sup> *Tuchoth*, according to the Targum the same with *kelayoth*,—the kidneys. It occurs only in Job xxxviii. 36.

<sup>11</sup> On the effect of these futures (in vv. 7, 8) compare note on xxv. 11.—"Wilt Thou not purify me?" might express the force of it. The LXX. and Jerome retain the future.

<sup>12</sup> As he who had touched a dead corpse (Numb. xix. 18), or one

- Oh wash me, and I shall be whiter than snow.  
 8 Oh make me hear joy and gladness,  
 That the bones Thou hast crushed may rejoice<sup>13</sup>.
- 9 Hide Thy face from my sins,  
 And wipe out all my iniquities.  
 10 Create me a clean heart<sup>14</sup>, O God,  
 And renew within me a settled<sup>15</sup> spirit.  
 11 Cast me not forth from Thy presence,  
 And take not Thy Holy Spirit from me.  
 12 Restore to me the joy of Thy salvation,  
 And sustain me with a generous<sup>16</sup> spirit.  
 13 Then will I teach transgressors Thy ways,  
 And sinners shall be converted to Thee.

afflicted with leprosy (Lev. xiv. 4), was purified, in order that he might be re-admitted to the congregation.

"The declaration in Numb. xix. 20, 'The man that is unclean and does not purify himself, that soul shall be cut off from the Congregation,' rung with fearful emphasis in the Psalmist's soul. He perceived that it applied far more truly to him than to the person to whom it was primarily spoken." (*Hengst.*)

<sup>13</sup> "Oh be Thou pacified toward me, and it shall be the joyfulest news that ever came to any poor tortured suppliant's ears, when he is taken off the rack, and all his bones set and restored to ease again." (*Hammond.*)

<sup>14</sup> *Bera*.—It required an act of creative power. His heart had been desolated by sin. A restless sea of guilt rolled over it. Darkness and gloom covered it. Yet was the Spirit of God brooding over the deep.—O Thou, who commandedst the light to shine out of darkness (2 Cor. iv. 6), restore light to me. *Renew* (civ. 30) my soul. (Cp. *καὴν κρίσις* : 2 Cor. v. 17.)

<sup>15</sup> Or "firm," "fixed," lvii. 7. Cp. lxxviii. 37, cxii. 7. *Jer.* stabilem.

<sup>16</sup> *Nedivah*: free, spontaneous, self-devoting; (cp. *nedavah*, liv. 6);—and so, noble, princely. LXX. ἡγεμονικῶ. The Grk. Comm. says; τὸν αὐτοκράτορα λογισμὸν. Cp. 2 Cor. iii. 17, "where the Spirit of the Lord is, there is liberty."

- 14 Deliver me from blood-guilt<sup>17</sup>, O God, Thou God of  
my salvation ;  
And my tongue shall sing aloud of Thy righteous-  
ness<sup>18</sup>.
- 15 O Lord, Thou shalt open my lips,  
And my mouth shall show forth Thy praise<sup>19</sup>.
- 16 For Thou delightest not in sacrifice,—or I would  
give it<sup>20</sup> ;  
Thou hast no pleasure in burnt-offerings<sup>21</sup>.
- 17 The sacrifices of God are a broken spirit ;  
A broken and crushed heart<sup>22</sup>, O God, Thou wilt  
not despise.
- 18 Do good in Thy good-pleasure to Sion,  
Build the walls of Jerusalem<sup>23</sup>.
- 19 THEN shalt Thou delight in the sacrifices of righte-  
ousness,—burnt-offering and holocaust ;  
Then shall men offer bullocks<sup>24</sup> on Thy altar.

<sup>17</sup> *Heb.* "from blood,"—as if the *blood* were pursuing him, crying out for vengeance. *Vulg.* *de sanguinibus*.

<sup>18</sup> For, "if we confess our sins, He is *faithful and righteous* to forgive us our sins."

<sup>19</sup> But lately he was standing afar off, as a leper, crying "Have pity on me." Now his heart is overflowing (like that Samaritan's, *St. Luke* xvii. 13-19) with gratitude to His divine physician.

<sup>20</sup> Construction as in *lv.* 12 (13). *Vulg.* *dedissem utique*.

<sup>21</sup> "The truth is, . . . the Mosaic law allows no reconciliation, no sacrifice, for such wilful sins. (*Hebr. x.*)"—(*Hammond.*)

<sup>22</sup> In which the pride of the natural self is utterly broken.

<sup>23</sup> Let not my sin injure Thy people ; or cause Thy promised blessing to be forfeited.—That the walls of Jerusalem had yet to be built, literally, appears from *1 Kgs.* iii. 1, ix. 15, 19.—*Cp. lxix.* 35.

<sup>24</sup> *Cp. Hos.* xiv. 3 ; "So will we offer bullocks (*parim*) with our lips."

LII.<sup>§</sup>

*To the Precentor. Maskilt of David. When Doeg, the Edomite, came and told Saul, and said to him: "David is come to the house of Abimelech‡."*

- 1 **W**HY gloriest thou in mischief, O mighty one? .  
     The goodness of God<sup>1</sup> endures all day long.  
 2 Thy tongue deviseth malignity<sup>2</sup>,  
     Like a whetted razor<sup>3</sup>, O worker of guile.  
 3 Thou hast loved evil more than good,  
     And falsehood more than righteous speech. SELAH.  
 4 Thou hast loved all devouring words,  
     O wily tongue.  
 5 Therefore God also shall pull thee down for ever,  
     He shall seize thee and hurl thee forth homeless<sup>4</sup>,  
     And uproot thee from the land of the living. SELAH.  
 6 And the righteous shall see it, and fear<sup>5</sup>,  
     And over him shall they laugh ;—  
 7 "Lo, this is the man, that made not God his strong-  
     hold,

§ With the character of the ungodly man here depicted (v. 7, "that made not God his stronghold") cp. liii. 4; "They called not on God." liv. 3; "have not set God before them." lv. 19; "have no fear of God."

† Also in the titles of liii, liv, lv.

‡ 1 Sam. xxi, xxii.

<sup>1</sup> EL, the true *Mighty One*.

<sup>2</sup> Also in lv. 11, lvii. 1.

<sup>3</sup> Smooth and sharp.

<sup>4</sup> *Lit.* "from tent;" i.e. to a distance from home. LXX. *μεταν-αστεύσαι σε ἀπὸ σκηνώματος*: ("drive thee as a vagabond away from tent"). Cp. Deut. xxviii. 63: (where *nasach* is used).

<sup>5</sup> Awed by this manifestation of divine power and justice. See on xl. 3.

"But trusted in the abundance of his riches,  
 "And strengthened himself in his greed."

- 8 But as for me, I am like a fresh-green<sup>6</sup> olive tree in  
 God's house<sup>7</sup>,  
 I trust in the goodness of God for ever and ever.  
 9 I will thank Thee for ever, because thou hast done it<sup>8</sup>,  
 And will wait on Thy name, because it is so good,  
 in the presence of Thy saints<sup>9</sup>.

<sup>6</sup> *Ra'anān*; in xxxvii. 35. LXX. *καράκαρος*. *Jer.* *virens*.

<sup>7</sup> Though I am driven away to a distance from the Holy Tabernacle.

<sup>8</sup> Hast worked out this deliverance. Cp. xxii. 31.

<sup>9</sup> Cp. xxii. 25.

### LIII.<sup>A</sup>

*To the Precentor. On Mahalath†. Maskil of David.*

- 1 **T**HE fool has said in his heart, "There is no God,"  
 They have done corruptly, and grown abomin-  
 able in unrighteousness:   ▼  
 There is none that does good.  
 2 God looked down from heaven on the sons of men,  
 To see if there were any that acted wisely, that  
 sought after God.  
 3 The whole of it<sup>1</sup> has turned backward, they are all  
 alike loathsome;  
 There is none that does good, not even one.

<sup>A</sup> A variation of xiv. A difference of tone is perceptible:—xiv being rather a comfort to the righteous, liii a warning to the wicked.

† Only here and in the Title of lxxxviii. Probably equivalent to *mastoso*.

<sup>1</sup> The whole mass of humanity.

- 4 Have they no knowledge, those workers of iniquity ?  
The eaters of my people have eaten bread ;  
They have not called on God.
- 5 Yonder they shuddered with fear, where no fear  
was<sup>2</sup> ;  
For God has scattered the bones of him who be-  
sieged thee ;  
Thou hast poured contempt on them, because God  
rejected them.
- 6 Oh that Israel's salvation<sup>3</sup> might come out of Zion !  
When God turns back the captivity of His people,  
Then let Jacob rejoice, let Israel be glad.

<sup>2</sup> No real cause for fear. The once bold blasphemer now cowers  
before the phantom of his own imagination. Cp. Levit. xxvi. 17.

<sup>3</sup> *Yeshu'ôth* : salvations.

#### LIV.<sup>§</sup>

*To the Precentor. On Neginoth. Maskil of David. When the  
Zifites came and said to Saul ; " Does not David hide himself  
with us† ? "*

- 1 O GOD, save me by Thy name,  
And with thy might oh vindicate me.
- 2 O God, hear my prayer,  
Listen to the words of my mouth.
- 3 For strangers<sup>1</sup> are risen up against me,  
And violent men seek my life<sup>2</sup> ;  
They have not set God before them. SELAH.

§ With *vv.* 6, 7, cp. *l.* 14, 15.

† 1 Sam. xxiii, xxvi.

<sup>1</sup> Though the Zifites were of the tribe of Judah, they dealt with  
David as if he had been an alien.

<sup>2</sup> The phrase used of Saul's persecution of David in 1 Sam.  
xxiii. 15. Cp. xxiii. 25, xxvi. 2.

- 4 Behold, God is my helper,  
The LORD is of them<sup>3</sup> that sustain my soul.
- 5 He shall turn back their evil upon my adversaries;—  
In Thy truth root them out.
- 6 With a free-will offering will I sacrifice to Thee;  
I will give thanks to Thy name, O LORD, for it is good.
- 7 For He has delivered me from every trouble;  
And my eye has looked down<sup>4</sup> on my enemies.

<sup>3</sup> *i.e.* in the number of.—Cp. Judges xi. 35; Ps. cxviii. 7.

<sup>4</sup> Calmly and leisurely: as a conqueror might on the field of battle. Cp. lix. 10. *Vulg.* super inimicos meos despexit. Cp. Exod. xiv. 31: and the notes on the Title of Ps. xviii.

LV.<sup>A</sup>

*To the Precentor. On Neginoth. Muskil of David.*

- 1 **L**ISTEN, O God, to my prayer,  
And hide not Thyself from my supplication.
- 2 Give ear to me and answer me;  
I go wildering<sup>1</sup> in my meditation, and moan aloud:
- 3 Because of the voice of the foe, on account of the  
oppression of the wicked;  
For they hurl injustice upon me, and wrathfully  
they persecute me.

<sup>A</sup> The Chaldee assigns it to the time of Absalom's rebellion. In that case *vv.* 12-14 would refer to Ahithophel.

*Ps.* xli, lxiv; *Jer.* ix. 1-8.

<sup>1</sup> *Arid.*—I roam about, as a restless wanderer; from one sad thought to another.

- 4 My heart is anguished within me,  
And terrors of death are fallen upon me.
- 5 Fear and trembling invade me,  
And horror has covered me.
- 6 And I said; "Oh that I had wings as a dove;  
"I would fly away, and be at rest.
- 7 "Lo, then would I rove far off;  
"I would lodge<sup>2</sup> in the wilderness<sup>3</sup>. SELAH.
- 8 "I would haste to get me a refuge  
"From rushing wind, from hurricane."
- 9 Devour<sup>4</sup>, O LORD; divide<sup>5</sup> their tongue;—  
For I have seen violence and strife in the city.
- 10 Day and night they pace around it on its walls<sup>6</sup>;  
And iniquity and trouble are in its midst.
- 11 Malignity is in its midst;  
And oppression and guile depart not from her  
street<sup>7</sup>.

<sup>2</sup> LXX. ὑλίσθη. *Bp. Wordsworth* notices that this is the word used of our Lord's lodging at Bethany both by St. Matthew (xxi. 17 ὑλίσθη ἐκεῖ), and by St. Luke (xxi. 37 ὑλίζετο).

<sup>3</sup> David in his flight from Absalom did actually lodge in the Wilderness of Judah, 2 Sam. xv. 28, xvii. 16. (Cp. Rev. xii. 14, 15.)

*Obs.* In 2 Sam. xv. 14 David said; "Arise and let us flee; for we shall have no escape (*peleytah*) from Absalom: make speed to depart, lest he speed and overtake us."

<sup>4</sup> *Ballá*:—as above, xxxv. 25. Perhaps with a reference to Numb. xvi. 30. (Cp. on v. 15.)

<sup>5</sup> *Pallag*; referring to Gen. x. 25. Let a second "Dispersion" fall on what has now become an ungodly Babel,—a stronghold of rebellion against God.

<sup>6</sup> The watchful energy of the rebel conspirators, omitting nothing to carry out their plans, seems to be depicted.

<sup>7</sup> *Rechov*: the open square, where justice ought to have been administered. Isai. lix. 14.



- 12 For 't was not an enemy who reviled me, or I should  
have borne it :  
'T was not my adversary, who vaunted himself  
against me,  
Or I should have hid myself from him.
- 13 But THOU wert a man<sup>8</sup> I ranked as myself<sup>9</sup>,  
My associate, and my confidant.
- 14 How did we hold sweet counsel together !—  
We walked in God's house with conspiring will<sup>10</sup>.
- 15 Desolation<sup>11</sup> be on them ; let them descend alive to  
Hades<sup>12</sup>,  
For wickedness is in their dwelling, in their midst.
- 16 As for me, I will call upon God,  
And the LORD will save me.
- 17 Evening and morning and noon-day would I muse  
and mourn ;  
And he heard my voice.
- 18 He redeemed my soul in peace from the war<sup>13</sup> that  
lay on me :  
For in great force did they withstand me<sup>14</sup>.
- 19 God shall hear and answer them,—  
Still enthroned as of old ;—SELA II.

<sup>8</sup> *Enosh* :—as if to show how entirely he had met him on the terms of a common humanity.

<sup>9</sup> *Ileb*. "after my own rank or standard." LXX. *ισόψυχος*.

<sup>10</sup> LXX. *ἐν ὁμονοίᾳ*.—"Soul" and "*rāyesh*" are the words used in *lxiv*. 2.

<sup>11</sup> So the *Kethiv*. The *Qeri*, "let death surprise them," is followed by most of the versions.

<sup>12</sup> Numbers *xvi*. 30. Cp. 2 Sam. *xvii*. 23, *xviii*. 14.

<sup>13</sup> *Qerav* : (as again in *v*. 21 ;)—the word used by Hushai, 2 Sam. *xvii*. 11, (the only place in the historical books in which it occurs).

<sup>14</sup> *Immadi*. Cp. *xciv*. 16. *Jer*. *adversum me*.

The men who suffer no changes<sup>15</sup>  
And have no fear of God.

20 He laid his hands upon such as were at peace with  
him ;

He profaned his covenant.

21 Smooth were the creamy speeches of his mouth, and  
his heart was all war ;

Softer than oil were his words, and yet were they  
daggers.

22 Oh cast thy portion<sup>16</sup> on the LORD, and He shall  
support thee ;

He will not suffer the righteous to be for ever moved.

23 And Thou, O God, shalt bring them down to the  
pit of corruption ;—

Men of blood and guile shall not live out half their  
days ;

But I will trust in Thee.

<sup>15</sup> *Lit.* "to whom are no changes," (vicissitudes or changes of circumstances). Their theory, that "all things continue as they were from the beginning of the world," seems confirmed by their own experience. They have had one unvarying stream of prosperity, which appears to them to be entirely independent of any personal Ruler of the world :—whence their impiety and smooth-faced treachery.

*Jer.* (after *Symm.*) Non enim mutantur, neque timent Deum.

<sup>16</sup> "What He has assigned thee ;"—what He gives thee to bear ; thy burden : thy lot.—LXX. τὴν μέριμνάν σου. (Cp. 1 St. Pet. v. 7.)

LVI.<sup>§</sup>

*To the Precentor. On "The silent dove of far-off regions."† Miktam‡ of David: when the Philistines seized him in Gath.*

- 1 **H**AVE pity on me, O God, for man<sup>1</sup> pursues  
fiercely<sup>2</sup> after me:  
All day long is he fighting and harassing me.
- 2 My jealous foes pursue fiercely all day long;  
For many are they who fight against me haughtily<sup>3</sup>.
- 3 The day I am afraid,  
I truly will put my trust on Thee<sup>4</sup>.
- 4 Through God I shall praise His word<sup>5</sup>;  
In God I have trusted, I will not fear;—  
What can flesh do to me!
- 5 All the day long they torture my words,  
All their machinations are aimed at me for evil.
- 6 They muster; they work covertly; themselves they  
watch my steps;  
Inasmuch as they set their hope on my life<sup>6</sup>.

§ With v. 2, "many are fighting," Cp. lv. 18.  
4, 5, 11, "I trust," — 23.  
7, "bring down," — 23. (lix. 11.)

† Cp. lv. 6, 7 ("dove . . . far off.")

‡ The next four Psalms are also *Miktams*. (Three of them, lvi, lvii, and lix, have their strophes marked by a refrain.)

<sup>1</sup> *Enosh*;—feeble as he is really; (cp. ix. 19, x. 18).

<sup>2</sup> As a wild beast panting in pursuit of his prey. Cp. lvii. 3.

<sup>3</sup> *Marom*: LXX. ἀπὸ ὑψους.—From on high; as if they had lifted themselves up to God's throne. Cp. lxxiii. 8. (And note the *rumah* of lvii. 5, 11.) But God will "bring them down," v. 7.

<sup>4</sup> Each day of peril should be to him a discipline of faith.

<sup>5</sup> His word, guaranteeing the Kingdom to him.

<sup>6</sup> They are firmly persuaded that they will succeed in what is their unceasing hope,—taking my life.

- 7 By means of iniquity shall they escape<sup>7</sup> ?  
 In anger, O God, bring down the peoples.
- 8 My wandering<sup>8</sup> hast Thou recorded, even Thou !  
 Oh put my tears in Thy bottle<sup>9</sup> ;—  
 Are they not in Thy record<sup>10</sup> ?
- 9 Then shall my foes return backward, in the day I  
 call ;  
 This I know, because God is on my side<sup>11</sup>.
- 10 Through God I shall praise the word ;  
 Through the LORD<sup>12</sup> I shall praise the word.
- 11 In God have I trusted ; I will not fear ;  
 What can man do to me !
- 12 Thy vows, O God, are upon me ;  
 I will pay Thee thanksgivings.
- 13 For Thou hast delivered my soul from death :—  
 Wilt Thou not keep my feet from sliding,  
 That I may walk before God in the light of life<sup>13</sup> ?

<sup>7</sup> Or "By iniquity think they to escape." Cp. Isai. xxviii. 15.

<sup>8</sup> From one cavern to another ; from one desert to another.

<sup>9</sup> "As one might put precious wine into a flask." (*Arndt* ; ap. Hengstenberg.) "*Lacrymæ pœnitentium vinum Angelorum* : " (*St. Bernard*, vol. i. p. 1380.)

<sup>10</sup> "Yea, Lord, Thou *hast* done it already ; Thy favour has prevented me ; Thou hast set down the number of all my tears in Thy book of everlasting record." (*Bp. Hall*.)

<sup>11</sup> *Li* :—as in Gen. xxxi. 42.—Their hot pursuit of him should end only as Laban's did : who "returned" (xxx. 55 [xxxii. 1 *Heb.*]) unable to injure Jacob.

<sup>12</sup> "God," who is Almighty ; "the Lord," whose faithfulness is everlasting.

<sup>13</sup> *Symm.* διὰ φωρὸς τῆς ζωῆς. Cp. St. John viii. 12.

## LVII. §

To the Precentor: "Destroy not:"† Miktam of David.  
When he fled from Saul; in the cave‡.

- 1 HAVE pity on me, O God, have pity on me,  
For in Thee has my soul taken refuge;  
And under the shadow of Thy wings refuge will I  
take,  
Until malignity have passed by.
- 2 I will call to God most High,  
To the God who completes (all) for me<sup>1</sup>.
- 3 He will send forth from heaven and save me;—  
My fierce pursuer reviles<sup>2</sup>! SELAH.  
God will send forth His mercy and truth.
- 4 My soul is among lions<sup>3</sup>; if I lie down, 't is on fire-  
brands<sup>4</sup>,—  
The sons of men, whose teeth are spears and arrows,  
And their tongue a sharp sword.
- 5 Exalt Thyself above the heaven, O God;  
Thy glory above all the earth.

§ With v. 3, "my fierce pursuer," cp. lvi. 1.

† With an allusion to David's dissuasion of Abishai in 1 Sam. xxvi. 9. The same expression occurs in the titles of lviii, lix, and lxxv. "David knew that he might successfully plead with God, 'destroy not,' seeing that he had abstained from taking the matter into his own hand by destroying the Lord's Anointed." (*Hengst.*) See also Deut. ix. 26-28; Isai. lxxv. 8.

‡ In the cave of Adullam. The imagery of the Psalm reproduces the Desert life. He is in *refuge* with God;—lion-like men are prowling around.

<sup>1</sup> Cp. cxxxviii. 8.

<sup>2</sup> Asserting that God will not help me.

<sup>3</sup> Cp. Ign. *ad Rom.* c. 5.

<sup>4</sup> *Symm.* μεταξὺ φλεγόντων. *Aq.* λαβρῶν:—an ingenious rendering; as the word is used of *fire* in Eurip. *Or.* 697, and of *violent*

- 6 They prepared a net for my feet:—he bowed my soul ;  
They digged a pit in front of me ; they fell into the  
midst of it. SELAH.
- 7 My heart is fixed<sup>5</sup>, O God, my heart is fixed ;  
I will sing and give praise.
- 8 Rouse up, my glory ; rouse up, psaltery and harp ;  
I will rouse me<sup>6</sup> by early-dawn.
- 9 I will thank Thee, O LORD, among the peoples,  
I will give praise to Thee among the nations.
- 10 For Thy mercy has grown up to heaven,  
And thy truth to the clouds.
- 11 Exalt Thyself above heaven, O God,  
Thy glory above all the earth.

men in Pindar, *Ol.* ii. 156, *Pyth.* ii. 160. (*Aq.* has  $\pi\upsilon\rho$  λάβρον at Ps. civ. 4.)

<sup>5</sup> *Symm.* ἑδραία. Firm in faith. (What he prayed for in li. 10.)

<sup>6</sup> 'Atrah:—as in xxxv. 23. *Shachar* adverbially ; like *boger*, in v. 3. LXX. ἐξεγερθήσομαι ὄρθρον. Cp. lxiii. 1.

# LVIII.<sup>A</sup> §

To the Precentor. "Destroy not." *Miklam* of David.

<sup>A</sup> The same spirit, that dictated the "Destroy not" towards Saul, overflowed on one whose guilt was of a yet deeper dye than Saul's.—"Deal gently for my sake with the young man, with Absalom;" (2 Sam. xviii. 5): "beware that none touch the young man, Absalom," (v. 12.)

But though he could truly say, "Would God I had died for thee, my son," he must have felt the awful character of the wickedness which was exhibited in Absalom's whole conduct;—wickedness so intense as to make him a type of Anti-Christ.

What marvel, then, if one by whom "the Spirit of the Lord spoke" (2 Sam. xxiii. 2), were moved as the "Psalmist of Israel" (*ib.* v. 1) to write a Psalm which should set forth the terrible nature of Divine retribution on the hardened, blaspheming, sinner?

§ With v. 1, "Sons of men," cp. lvii. 4.

- 1 **W**ILL ye indeed utter long-silent<sup>1</sup> justice?  
 Will ye judge in equity, ye sons of men<sup>2</sup>?  
 2 Nay, in heart ye work unrighteousness;  
 Ye deal out<sup>3</sup> the violence of your hands over the land<sup>4</sup>.  
 3 They were estranged,—wicked men!—from the  
 womb;  
 From the birth went they astray, speaking falsehood.  
 4 Venom have they, like to the venom of a serpent<sup>5</sup>,  
 Even as of a deaf adder that stops her ears:  
 5 That listens not to the voice of enchanters,  
 Of the charmer that binds charms cunningly<sup>6</sup>.

There are numerous resemblances to this Psalm in Isai. lix;—e.g.,

With v. 1,	cp. Isai. lix. 4, 9, 11, 13, 15.
2, ( <i>dēloth</i> ),	— 3.
3, "speaking lies,"	— 3.
2, ( <i>chamas</i> ),	— 6.
10, "retribution,"	— 17.
11, . . . . .	— 19.

<sup>1</sup> *Elem*: (as in the Title of lvi.) *Aq. ἀλαλία*.—Absalom, when preparing his rebellion, had laboriously assumed the character of a reformer and rectifier of abuses: (2 Sam. xv. 2-6). When any suitor came to the King, Absalom laid hold of him, heard what he had to state, and said; "See, thy matters are good and right: *and yet none is deputed from the King to hear thee*. Oh that I were made *judge in the land* (cp. v. 11), and every man might come to me who has suit or cause, and *I would do him justice!*"—That was his *profession*.

*Obs.* David was really the one, who had been suppressing his assertion of right: (*illēm*, xxxviii. 13, *nēelām*, xxxix. 2, 9).

<sup>2</sup> Mentioned in v. 4 of the foregoing Psalm.

<sup>3</sup> *Tephallēsām*.—*Lit.* "weigh out,"—as if observing all the precise formalities of justice. *Adn. Churton* has:—

"And where your hands by might prevail,

Force strikes the weights and turns the scale."

<sup>4</sup> *Bäaretz*;—that land, which you profess you would cover with just judgment. 2 Sam. xv. 4.

<sup>5</sup> For indeed it descended from the venom injected into Adam's veins by the old serpent.

<sup>6</sup> How many Psalms of David had Absalom heard, that might have charmed away his infidelity!—But in vain.

- 6 O God, break their teeth in their mouth,  
The eye-teeth of the young lions break in pieces,  
O LORD.
- 7 Let them be melted as waters that hurry away;  
When he stretches his arrows, let them be as if  
snapped in two.
- 8 Even as a snail, that passes wasted away<sup>7</sup>;  
Even as the untimely birth<sup>8</sup> of woman, that never  
saw the sun.
- 9 Before your caldrons have felt the thorn (fire),  
Even as raw flesh, even so, shall hot fury sweep him  
away<sup>9</sup>.

So when one, whose face had the brightness of an angel (Acts vi. 15), endeavoured to charm away the infidelity of the Jewish people, they "stopped their ears," and darted on him and killed him (vii. 57-59).

<sup>7</sup> As a snail dries up, either when overtaken in its wanderings, by the sun, or during a long-continued drought. Dr. Tristram found in all parts of Palestine "myriads of snail-shells in fissures, still adhering by the calcareous exudation round their orifice to the surface of the rock, but the animal of which was utterly shrivelled and wasted away." (*Nat. Hist. of B.*, p. 296.)

—Still clinging to the rock, but lifeless:—what a picture of a church or nation or individual that has "the precise form of godliness, while denying the real power of it!"

<sup>8</sup> *Aq.*, *Symm.*, and *Theod.* ἐκτρώμα:—"an abortion." Such St. Paul had been, when he stood forward the representative of anti-Christian Judaism: (1 Cor. xv. 8, ὡς περὶ τῷ ἐκτρώματι). But the grace of Christ shone upon him, and quickened that lifeless form with regenerating energy.

<sup>9</sup> As with a whirlwind. *Aq.* λαιλαπίσει. The imagery seems to be drawn from an incident of Desert Life. A party are cooking the flesh they have taken in hunting:—but they have barely begun to do so, when the fierce *samûm* wind rushes on them, and sweeps all away.

So should the whirlwind of Divine displeasure burst upon these sinners.



10 The righteous man shall be glad, because he has  
seen retribution ;

He shall wash his steps<sup>10</sup> in the blood of the wicked one.

11 And men shall say ; " Nay, but there is fruit<sup>11</sup> for  
the righteous man ;

" Nay, but there is a God who judges<sup>12</sup> in the earth."

For the rendering of the second line, observe that—

(1) *Charon*, which occurs forty times, is *always* used of *Divine wrath*. See, for example, Ps. ii. 5, lxix. 24, lxxviii. 49, lxxxviii. 16 ; Jer. iv. 28 ; Lam. i. 12.—It must, surely, be so here.

(2) *Kemo* is to be taken in the same way as in vv. 4, 7, 8 :—the second *kemo* being only an energetic repetition of the first, like *ke'âl* in Isai. lix. 18 ; (in which chapter, as we have seen above, are many resemblances to this Psalm).

(3) Both the rhythm and the syntax of v. 9 are improved by this construction.

(4) *Chay* is used of raw, or unsodden, flesh, in 1 Sam. ii. 15.

The image, then, is that of destruction coming on men, who were in a state of festive security. (Cp. Numb. xxv. 1-4, where *charon* is used.)

This carries on the thought contained in the previous similes.—The young lion having its tusks broken ; the swollen torrent hurrying away and disappearing : the arrow, ready to be launched, snapped in two ; the snail, that had fortified itself against summer, overtaken by the hot rays ; the fruit of the womb, after long and anxious hopes, cast forth lifeless ;—and lastly, the whirlwind sweeping away the banqueters' food.

Was it not so with Absalom,—slain in what he had looked forward to as the hour of his final triumph ?

*Obs.* With the *yisâr* of this v. cp. *nisâr* in L. 3.

<sup>10</sup> Wash his feet, from the stains of that impatience and doubt of God's truth, which had haunted his path.

<sup>11</sup> Isai. iii. 10. It was long in maturing ; but was abundant and lasting.

<sup>12</sup> The *Heb.* is plural :—executing judgment by manifold divine agencies. Divine Justice is neither dumb nor deaf, though long-suffering. Cp. on v. 1.

It is related that after Robespierre's execution a poor man coming up, and seeing the corpse, exclaimed : " Ay, Robespierre, there is a God." (Alison's *Fr. Rev.* ii. 398.)

## LIX.

*To the Precentor. "Destroy not.†" Miktam of David: When Saul sent and they watched the house to kill him‡.*

- 1 **D**ELIVER me from my enemies, O my God;  
Oh set me on high above my assailants.
- 2 Deliver me from the workers of iniquity,  
And save me from the men of blood.
- 3 For lo! they lie in wait for my soul;  
Strong ones muster against me,  
Not for any transgression or sin of mine, O LORD.
- 4 Where no guilt is, they run and station themselves;  
Rouse Thee to meet me, and behold<sup>1</sup>.
- 5 Even Thou, O LORD God of hosts<sup>2</sup>, God of Israel<sup>3</sup>,  
Awake to visit all the heathen<sup>4</sup>;  
Show no favour to the treacherous workers of iniquity. SELAH.
- 6 They come back at even-tide<sup>5</sup>; they howl like a  
dog;  
And pace around the city.
- 7 Behold, they belch forth with their mouth;  
Swords are on their lips:  
For "Who hears?"
- 8 But Thou, LORD, laughest at them,

† Cp. v. 11. "Slay them not."

‡ 1 Sam. xix. 11.

<sup>1</sup> See the real facts:—*my* innocence and *their* oppression.

<sup>2</sup> YAHVEH *Elohim Tsevaoth*; as in lxxx. 4, 19, lxxxiv. 8. Cp. 2 Sam. v. 10; 1 Kgs. xix. 10, 14; Ps. lxxxix. 8.

<sup>3</sup> Cp. Isaï. xxxvii. 16; Jer. xxxviii. 17, etc. (See note on lxviii. 8.)

<sup>4</sup> Inside the nominal Israel, or outside it. Cp. v. 8.

<sup>5</sup> Referring to the visit of Saul's emissaries.

- Thou deridest all the heathen<sup>6</sup>.  
 9 His strength<sup>7</sup> ! Toward Thee will I keep watch<sup>8</sup> ;  
 For God is my high-fort.  
 10 My God shall go before me<sup>9</sup> with His mercy ;  
 God shall enable me to look down on my foes.  
 11 Slay them not, lest my people forget it :  
 Scatter them<sup>10</sup> in Thy might and bring them down,  
 O LORD our shield<sup>11</sup> !  
 12 Oh the sin of their mouth ! the word of their lips !  
 Let them even be taken in all their pride,  
 And because of the cursing and lying they utter.  
 13 Make an end<sup>12</sup> in wrath, make an end, that they be  
 no more ;  
 So shall they know, that God rules in Jacob  
 Even to the ends of the earth. SELAH.

<sup>6</sup> The verbs are the same as at ii. 4.—The *heathen* nations strove in vain against God's decree. Saul's efforts should be alike vain.

<sup>7</sup> His strength is great, humanly viewed :—but to the eye of faith what is it ! LXX. τὸ κράτος μου (=uzzi) ; and so most ancient versions. (The *contrast* is given in vv. 16, 17.)

<sup>8</sup> They keep vigilant watch over me (see the *Title*) ; I will be no less vigilant,—not so much to ward off their assault, as to look out for Thy aid.

<sup>9</sup> Or “anticipate me :” see on xxi. 3. *Vulg.* (following the LXX.) Deus meus, misericordia ejus *præveniet* me. (We may envy the French its beautiful use of *prevenir* in “*prevenir d'amour*,” etc.)

<sup>10</sup> Or “make them wanderers.” *Symm.* ἀναστράωσον αὐτούς. The verb is used of *Cain*, Gen. iv. 12, 14 : and of the Israelites wandering in the wilderness, Numb. xxxii. 13. In both these cases, life was spared to make the punishment of sin more *exemplary*. (Cp. also cix. 10.)

<sup>11</sup> lxxxiv. 9, 11.

<sup>12</sup> *Kallēh* :—Let the sentence of wandering (v. 11) work its full effect, till they sink under it. Cp. xc. 7, “we are brought to an end (*kalinu*) in Thy anger.”

- 14 And they will come back at even-tide, and howl  
like a dog;  
And pace around the city.
- 15 They wander to and fro for food<sup>13</sup>;  
If they cannot glut themselves, then they stay all  
night<sup>14</sup>.
- 16 But I will sing of Thy strength  
And joyously chant, in the morning, of Thy mercy;  
That Thou hast been to me a high-fort  
And a refuge in the day trouble (came) to me.
- 17 O my strength, to Thee will I sing praise;  
For God is my high-fort,—my merciful God.

<sup>13</sup> David himself was the prey they were in quest of.

<sup>14</sup> Or "then they murmur." So the LXX. ;—cp. Exod. xvi. 2, 3, xvii. 3.

## LX.

*To the Precentor. On Shushan-eduth†: Miktam of David. For teaching. When he contended with Syria-Mesopotamia and Syria-Zobah: and Joab returned, and smote of Edom in the Valley of Salt‡ twelve thousand men¶.*

1 **O** GOD, Thou hast cast us off, Thou hast scattered<sup>1</sup>  
us,

† *Lit.* "Lily of Testimony." Cp. note on the Title of xlv. In the title of lxxx we have "*Shoshannim-Eduth*."—"the Lilies a Testimony." It is observable that, as here we have mention of Manasseh, Ephraim, and Judah, so in lxxx of Ephraim, Benjamin, and Manasseh.

‡ The *Ghor* south of the Dead Sea.

¶ In 1 Chr. xviii. 12 a victory over Edom, in which eighteen thousand Edomites fell, is assigned to Abishay. (In 2 Sam. viii. 13 this is attributed to David as King.) How the victory gained by Joab, when he "*returned and smote of Edom twelve thousand*," was connected with the above, the history does not explain.

<sup>1</sup> *Paratz*;—as a defeated army is scattered. 2 Sam. v. 20.

- Thou hast been angry ; Oh now restore all to us !  
 2 Thou madest the land to quake ; Thou brakest it ;  
 Heal its wounds ; for it is tottering.  
 3 Thou shewedst Thy people hard things,  
 Thou madest us drink wine of trembling<sup>2</sup>.  
 4 Thou gavest them who fear Thee a banner  
 To bear aloft because of steadfastness<sup>3</sup>. SELAH.  
 5 That Thy beloved ones<sup>4</sup> may be rescued,  
 Save with Thy right hand and hear us.  
 6 God spake in His holiness<sup>5</sup> ; I will rejoice ;  
 I will portion out Shechem, and mete out the Valley  
 of Succoth<sup>6</sup>.  
 7 Mine<sup>7</sup> is Gilead, and mine Manasseh,  
 And Ephraim is my head's defence ;

<sup>2</sup> So E.V. at Isai. li. 17, 22 (the only other place where it occurs).  
 LXX. *κατανύξεως*. E.V. astonishment.

<sup>3</sup> That Thy loyal servants might have a firm rallying-point. For  
*nes*, see Exod. xvii. 15. In Isai. xi. 10 it is foretold that "the root  
 of Jesse" shall stand as a "banner of the peoples." Probably here,  
 too, the allusion is to God's covenant with David. All who fought  
 on David's side might go forth as God's soldiers,—with a sure  
 guarantee of victory.

*Aq. βασιότητος.*

<sup>4</sup> Cp. Deut. xxxiii. 1, 2, "The beloved of the Lord shall dwell in  
 safety by Him."

<sup>5</sup> And the All-holy cannot fail to make good His promises. (Cp.  
 on xxii. 3.)

<sup>6</sup> Succoth in Gilead, and Shechem in Ephraim (resting-places of  
 Jacob as he returned from Mesopotamia) represented the lands  
 West and East of Jordan. God had promised David the whole  
 land ; he would claim it as his. Gilead (including Gad and Reu-  
 ben) with Manasseh was the whole Trans-Jordanic region. Ephraim  
 and Judah were the two leading tribes on this side Jordan.

<sup>7</sup> Cp. Gen. xlviii. 5. Jacob's authority now belonged to David.

Judah is my lawgiver<sup>8</sup>.

- 8 Moab is my washing caldron<sup>9</sup>;  
Over Edom will I cast my shoe<sup>10</sup>;  
On my account, Philistia, shout aloud<sup>11</sup>.

- 9 Who will conduct me into the entrenched city<sup>12</sup>?  
Who has led me as far as Edom?  
10 Is it not Thou, O God,—who didst cast us off,  
And wentest not forth, O God, with our armies?  
11 Oh grant us help against the adversary;—  
All vain is the help of man.  
12 Through God we shall do valiantly<sup>13</sup>,  
And He it is who shall tread down our foes.

<sup>8</sup> *Jer.* legifer. Cp. *Gen.* xlix. 10. *Del.* Herrscher-stab (from *Numb.* xxi. 18).

<sup>9</sup> Moab, who had enticed Israel to impurity, is made a vessel for its purifying.

<sup>10</sup> Edom, descendant of him who despised his birthright, is deprived of his independence;—for “flinging a shoe” was a sign of the transference of a prior claim on land. (*Ruth* iv. 7.)

<sup>11</sup> Philistia, which had been so long triumphant, is now bidden to raise a different song of triumph.

<sup>12</sup> Cp. note on xxxi. 21. Probably *Petra* is referred to.

<sup>13</sup> *Numb.* xxiv. 18; *Ps.* cxviii. 16.

## LXI.<sup>§</sup>

*To the Chief Musician. On Neginah;—David's.*

- 1 **H**EAR my cry, O God,  
Listen to my prayer.

§ With v. 2, “rock,”

3, “refuge,”

5, “Thou hast given to them that fear Thy name,”

cp. lxii. 2, 6, 7.

— 7, 8.

lx. 4.

- 2 From the end of the earth<sup>1</sup> I cry unto Thee, while  
my heart faints away ;  
Oh lead me on to the rock that is too high for me<sup>2</sup>.
- 3 For Thou hast been to me a refuge,  
A strong tower against the enemy.
- 4 I would sojourn in Thy tabernacle everlastingly !  
I will take refuge under the shelter of Thy wings.
- SELAH.
- 5 For Thou, O God, heardest my vows,  
Thou hast given me the heritage of those who fear  
Thy name<sup>3</sup>.
- 6 Thou wilt add days upon days to the king :  
His years shall last age after age<sup>4</sup>.
- 7 He shall abide before God for ever ;—  
Appoint Thou mercy and truth<sup>5</sup> to guard him.
- 8 So will I sing praise to Thy name for ever,  
That I may perform my vows day by day.

<sup>1</sup> When he was driven across Jordan, outside the limits of Canaan proper, he seemed banished to the ends of the earth.

<sup>2</sup> "For me" *unaided*. I cannot attain to the security I need by my own strength. I need Thy grace to *lead* me to it, (xliii. 3). —The Rock was God Himself ; see lxii. 2, 6, 7. (This, indeed, is implied by the two following *vv.*)

<sup>3</sup> The Promised Land was the heritage of those who truly feared God's name. The Psalmist did so ;—no human power should deprive him of his heritage.

<sup>4</sup> "After the power of an endless life : " Hebr. vii. 16.

<sup>5</sup> xxv. 10. See on lxxxv. 10.

## LXII.

*To the Precentor. On Jeduthun.† A Psalm of David.*

† See note on the Title to xxxix. "Ak" occurs *four* times in that Psalm. In the present Psalm it occurs *six* times, (*vv.* 1, 2, 4, 5, 6, 9).

- 1 ONLY<sup>1</sup> for God waits my soul all hushed<sup>2</sup>;  
     From Him is my salvation.
- 2 He only is my rock and my salvation;  
     My high-fort; I shall not be greatly moved.
- 3 How long will ye press<sup>3</sup> on one man<sup>4</sup>, that ye may  
     crush him in a body,  
     Like a toppling wall, a sinking fence?
- 4 They consult only how to thrust him<sup>5</sup> from his  
     dignity;  
     They delight in falsehood:  
     Each of them blesses with his mouth; but in their  
     heart they curse. SELAH.
- 5 Only on God wait thou all hushed, my soul;  
     For from Him is my expectation.
- 6 He only is my rock and my salvation,  
     My fortress; I shall not be moved.
- 7 On God rests<sup>6</sup> my salvation and my glory;  
     The rock of my strength, my refuge is in God.
- 8 Trust in Him at all times, O people<sup>7</sup>!

<sup>1</sup> *Ak*,—"nothing but:"—"only." He had been strongly tempted to look around him for other help; but, *nevertheless*, he perseveres in his resolve to wait for God's deliverance. Cp. lxxiii. 1. *Jer.* Attamen apud Deum silebit anima mea.

<sup>2</sup> *Lit.* "Only toward God my soul is in silence." See note on xxxvii. 7. Cp. lxx. 1. *Symm.* ἡρεμεῖ.

<sup>3</sup> *Vulg.* irruitis.

<sup>4</sup> *David* was the one object of their malignity. He stood apart;—strong in faith, and *unwilling to gather personal adherents to his cause*. Cp. Abithophel's language: "*I will smite the king only; and I will bring back all the people unto thee; the man whom thou seekest is as if all returned.*" (2 Sam. xvii. 1-3.)

<sup>5</sup> *Haddiach*: see 2 Sam. xv. 14.

<sup>6</sup> Construction as in Ps. vii. 10.

<sup>7</sup> Ye few, who still abide faithful to your God,—loyal to your



Pour out your heart before Him<sup>8</sup>:  
 God is our refuge. SELAH.

- 9 Only vanity are common men, and great men<sup>9</sup> are  
 but falsehood;  
 In the balance, they at once mount upward<sup>10</sup>;  
 They belong altogether to vanity<sup>11</sup>.  
 10 Trust ye not in oppression; and rely not vainly<sup>12</sup> on  
 rapine;  
 If wealth spring up<sup>13</sup>, stay not your heart (on it<sup>14</sup>).  
 11 Once<sup>15</sup> God spake, yea, twice have I heard this;  
 That "Strength is God's."  
 12 Thine too, O Lord, is mercy;<sup>16</sup>

king;—you are God's people. In 2 Sam. xvii. 2, 3, *dm* occurs three times; as if Ahithophel felt that where God's anointed was, there was the kingdom: (as, *Ubi Christus, ibi Ecclesia*).

<sup>8</sup> Instead of storing up your sorrows inwardly and letting them ferment, *pour them forth*,—give them free vent,—*empty your hearts of them* before God. Do this "at all times,"—however gloomy. So He will fill your hearts with comfort.

<sup>9</sup> *Beney ish*:—Absalom's chief supporters are so addressed in iv. 2. For the antithesis, cp. xlix. 2.

<sup>10</sup> *Lit.* "they are for ascending;"—or, must ascend.

<sup>11</sup> *Lit.* "are altogether made out of vanity." See Isai. xl. 17; xli. 24; cp. xliv. 11. LXX. *ἐκ ματαιότητος*.

<sup>12</sup> *Lit.* "be not vain."—*tehbalu*: (with a manifest recurrence to the *hevel* of v. 9). *Aq.* and *Theod.* *μὴ ματαιοῦσθε*.

<sup>13</sup> Unsought;—naturally, in the ordinary course of things, *not* by injustice or oppression. LXX. *ἐὰν ῥέῃ*.

<sup>14</sup> *Al tashithu lev.* *Lit.* "fix not heart."—Do not let your heart build on that, as the foundation (*shathah*) of your comfort. LXX. *μὴ προστιθεσθε καρδίαν*. (The phrase is used, as here, *absolutely*, in 1 Sam. iv. 20.)

<sup>15</sup> LXX. *ἀπαξ*. Cp. lxxxix. 36.

<sup>16</sup> Of Divine *power*, all nature speaks loudly; and her voice finds a full echo in man's soul. The knowledge of God's *mercy* rested mainly on Revelation. It is the Church of Christ that can pray;

For THOU repayest each man according to his work<sup>17</sup>.

—"O God, who declarest thy almighty power *most chiefly in showing mercy and pity!*"

<sup>17</sup> God's power will confront and strike down the rebellious; His mercy will bestow an overflowing reward on His faithful servants.—"That terrible saying *holds true for mercy as well as for judgment*: 'God does not pay at the end of every week, but at the last HE PAYS.'" (Miss Greenwell's *Patience of Hope*.)

["The remark was made by Maria de Medici on occasion of Richelieu's triumph over the Court Cabal in 1630;—see Miss Freer's *Anne of Austria*, i. 239." (Prof. Cowell; MS. note.)]

Obs. The Hebrew word for "repaying" (*shallém*) means primitively, to "restore to a state of integrity, or rest or peace." There can be no *peace* or *rest* (*shalom*), till retribution has been made. (Cp. the connection between "*pay*" and "*pacare*;" Max Müller's *Science of Lang.*, p. 113.)

But this retribution is as different as possible from the fatalistic "*fruit of works*;" (such, *e.g.*, as Brahmanism and Buddhism speak of.) Instead of a universe bound by a law of implacable and *inevitable reaction*, it presents the human spirit with this *alternative*;—Invincible Power to meet the stubborn, OR inexhaustible Grace to meet the penitent. Cp. Rom. ii. 6; Rev. ii. 23.

### LXIII.<sup>§</sup>

*A Psalm of David; when he was in the wilderness of Judah.*<sup>†</sup>

1 O GOD, Thou art my God<sup>1</sup>; early do I seek Thee<sup>2</sup>;

My soul thirsts for Thee, my flesh faints<sup>3</sup> for Thee,

• § The last Psalm ended with mention of God's "*strength*" and "*mercy*." These two attributes recur here in vv. 2, 3.

† David spent the first and second days of his flight from Absalom in the "wilderness of Judah."—2 Sam. xv. 23, 28; cp. xvii. 16.

Obs. The word *ayef* (v. 1) is used three times of David himself during his flight. 2 Sam. xvi. 2, 14; xvii. 29 (in the last place coupled with *tsamē*).

<sup>1</sup> ELI;—my *mighty* support (xxii. 1).

<sup>2</sup> LXX. *πρός σε ὁρρίζω*. Cp. Isai. xxvi. 9.

<sup>3</sup> "Faints" with intensity of longing.

- In a parched land, and weary for lack of water.
- 2 So<sup>4</sup> have I gazed on Thee in the sanctuary,  
Beholding<sup>5</sup> Thy strength and Thy glory<sup>6</sup> !
- 3 For Thy mercy is better than life ;  
My lips shall praise Thee.
- 4 So will I bless Thee, whilst I have life<sup>7</sup> ;  
I will lift up my hands in Thy Name ;
- 5 My soul shall be satisfied as with marrow and fat-  
ness<sup>8</sup>,  
And with joyous lips shall my mouth sing praise.
- 6 When I have remembered Thee on my couch,  
Through the night-watches I meditate upon Thee<sup>9</sup>.
- 7 For Thou hast been my help ;  
And under the shadow of Thy wings<sup>10</sup> will I  
rejoice.

<sup>4</sup> So,—with such earnestness,—with such deep fervour,—have I joined in thy hallowed service (gazing on Thee till all Thy power and glory seemed revealed to my sight), that now, shut out from Thy ordinances, my spirit longs for Thee with the most vehement desire.

<sup>5</sup> “Beholding” with the eyes of the spirit. Milton could speak of such

“ . . . service high and anthem clear,  
“As may with sweetness through mine ear  
“Dissolve me into ecstasies,  
“And bring all heaven before mine eyes.”

<sup>6</sup> “Strength” and “glory” are often associated with the Ark of the Covenant:—(as in 1 Sam. iv. 21 ; Ps. lxxviii. 61). David had sent back the Ark to Jerusalem.

<sup>7</sup> civ. 33 ; cxlvi. 2.

<sup>8</sup> Even here in the wilderness,—and far from Thy tabernacle. Cp. xxiii. 5.

<sup>9</sup> *Jer.* Recordans Tui cubili meo, per singulas vigilias meditabor tibi.

<sup>10</sup> Of *Thy* protecting wings ; though no longer near the symbolic Cherubim. (Cp. on xvii. 8.)

- 8 My soul has clung fast after<sup>11</sup> Thee :  
 Thy right hand has firm hold on me<sup>12</sup>.  
 9 As for them,—they seek after my soul to destroy it :  
 They shall go into the lower parts of the earth.  
 10 Men shall give him<sup>13</sup> over to the power of the sword ;  
 They shall be the jackals' portion.  
 11 But the king shall rejoice in God ;  
 Every one who swears by Him<sup>14</sup> shall triumph ;  
 For the mouth of them that speak falsehood shall  
 be closed.

<sup>11</sup> *Davekah achareyka* : Jer. xlii. 16. *Gesen.* tibi adhæret teque sequitur. *Luther* : meine Seele hanget dir an. (So *Pr. Bk. V.*) E.V. "followeth hard after Thee." *Delitzsch* : Es hanget meine Seele dir hintennach. LXX. κολλᾶται.

<sup>12</sup> Problems, which have occupied hundreds of controversial treatises, as to the relation of Divine grace and human will, have their solution in this one verse.

<sup>13</sup> *Him*, the leader. Cp. lxiv. 8.

<sup>14</sup> i.e. by God. Cp. Isai. lxv. 16. So *Rashi* : "All who cleave to Thee, and swear by Thy name, shall rejoice and boast."

## LXIV.

*To the Precentor. A Psalm of David.*

- 1 **H**EAR my voice, O God, in my meditation<sup>1</sup> :  
 Oh guard my life from fear of the enemy<sup>2</sup>.  
 2 Oh shelter me from the counsel of the wicked,  
 From the conspiring will of the workers of iniquity.

<sup>1</sup> *Be-sichi.* lv. 1, 2.

<sup>2</sup> "From fear." This petition is embodied in both our Morning and Evening Prayer. "That we, surely trusting in Thy defence, may not fear the power of any adversaries."—(*Mg. 2 Coll.*) "That we, being defended from the fear of our enemies, may pass our time in rest and quietness."—(*Evg. 2 Coll.*)

- 3 Who have whet their tongue like a sword,  
They have stretched their arrow—a bitter scheme<sup>3</sup>;  
4 To shoot in their coverts at the upright man;  
Suddenly shoot they at him, and have no fear.  
5 They encourage themselves in an evil scheme;  
Their talk is how to lay secret snares;  
They say; Who will see to them<sup>4</sup>?  
6 They devise unrighteous deeds;—"An exquisite  
device have we finished;"  
And each man's inward thought and heart is deep.  
7 But God shot at them with sudden arrow<sup>5</sup>;  
THEIR wounds have arrived.  
8 And men hurled him down stumbling; on them-  
selves (fell) their tongue<sup>6</sup>;  
They flee away, whosoever looks on them<sup>7</sup>.  
9 So all men fear, and tell of God's doing,  
And think seriously on His work.  
10 The righteous man rejoices in the Lord, and puts  
his trust in Him;  
And all right-hearted men exult.

<sup>3</sup> LXX. *πρῶγμα*. (In v. 5, *λόγον*.)

<sup>4</sup> Or, "who will see *ought of theirs*?"

<sup>5</sup> *Jer.* Sagittabit ergo eos Deus jaculo repentino.

<sup>6</sup> The "tongue they had whetted like a sword," (v. 3)—the subtle scheme they had devised,—is turned upon themselves.—So with those who slew Christ, lest the Romans should come and destroy their city. *Jer.* et corruent in semetipsos linguis suis.

<sup>7</sup> Cp. Numb. xvi. 34. (The broken construction helps to depict the alarm felt at the sudden calamity.)

LXV.<sup>A §</sup>

*To the Precentor. A Psalm of David. A Song.*

- 1 **O**N Thee praise waits all hushed<sup>1</sup>, O God, in Zion;  
And to Thee shall each vow be performed.
- 2 O Hearer of prayer<sup>2</sup>,

<sup>A</sup> The four Psalms lxv-lxviii are closely related. There is an indication of this in their titles, which designate all four as both *Mizmor* and *Shir*. An examination of their contents will confirm this *primâ facie* presumption.

1. In each of them the *Universality of the Church* is clearly contemplated. See lxv. 2 (cp. v. 5), lxvi. 1, 4, lxvii. 2-7, lxviii. 29-32.

2. All carry us into God's *Temple*. lxv. 1, 4, lxvi. 13-15, lxvii. (by opening with the priestly benediction), lxviii. 16, 18, 24, etc.

3. All speak of the *awful reverence*, which is due to God. lxv. 5, 8, lxvi. 3, 5, 16, lxvii. 7, lxviii. 35.

4. All are full of grateful praise for God's mercies.

5. Lastly, lxv and lxvii refer to God's bounteous gift of harvest; while lxviii is the great Pentecostal Ode,—sung, therefore, at the conclusion of harvest.

The ingathering of the harvest was viewed as a type of the ingathering of the nations; (cp. St. John iv. 35 :)—so that Remarks 1 and 5 are intrinsically connected. This connection seems also pointed out by the transition from lxv. 13 to lxvi. 1.

§ The end of lxi and beginning of lxii are combined in v. 1.

<sup>1</sup> Cp. lxii. 1, 5. Praise waits in calm and assured faith that God's goodness is ready to shine forth, however great the present darkness. Such devout confidence is itself praise; even if no word be uttered. And *there*—in Zion—this tranquil Praise had its abiding home; because there the sin-troubled conscience (v. 3)<sup>1</sup> was quieted, and so enabled to take its part in the anthems that daily ascended thence to Heaven.—For to Thee, O God, praise is ever pouring itself out in Zion, not with the turbulence of worldly, sensuous, excitement, but with the *deep and subdued solemnity* that befits sinners when graciously admitted to the Temple (vv. 3, 4) of Him who is the august Ruler and bounteous Sustainer of the world. (vv. 5-13.) Cp. Hab. ii. 20; Zech. ii. 17. (Hooker, *E. P.*, i. 2.)

<sup>2</sup> As if this were an essential part of God's *character*,—that He hears His creatures' prayers.

Even to Thee<sup>3</sup> shall all flesh<sup>4</sup> come.

- 3 The long list<sup>5</sup> of our iniquities is too mighty for me;

Our transgressions,—THOU wilt blot them out<sup>6</sup>.

- 4 Happy he whom Thou choosest and bringest near, to dwell in Thy courts<sup>7</sup>!

We would satisfy us<sup>8</sup> with the bliss of Thy house, Thy holy palace.

- 5 With awful deeds<sup>9</sup> in righteousness dost Thou answer us, O God of our salvation!

Thou trust of all the ends of the earth, and of the sea of far-off regions<sup>10</sup>:—

- 6 Who stablishes the mountains by His might,  
Who is girded with majesty:

<sup>3</sup> 'Adeyka:—"as far as Thee."—Infinitely glorious and holy as Thou art, yet Thou wilt enable *our* prayers to reach Thine ear. (Cp. Isai. xlv. 24.)

<sup>4</sup> Cp. Joel ii. 28.

<sup>5</sup> *Divrey*: as in cv. 27, cxlv. 5.

<sup>6</sup> *Tekapper*. LXX. ἰλάσῃ. (Whence *kappóreth*, ἱλαστήριον.) The *Qal* is used in Gen. vi. 14 for "smearing over" the Ark with pitch. The *Piel* signifies, throwing a veil of expiation or propitiation over an offended person (Gen. xxxii. 20, LXX. ἐξιλάσσομαι) or over the offence itself.

<sup>7</sup> *There* he would be safe from the pursuit of guilt (see v. 3). Cp. G. Herbert (25);

"Oh let me,—when Thy roof my soul hath hid,—

Oh let me roost and nestle there!

Then of a sinner Thou art rid,

And I of hope and fear."

<sup>8</sup> "No better way of thanking God for past supplies of grace than by hungering and thirsting after it yet more." (*Delitzsch*.)

<sup>9</sup> Deeds of majestic power; manifesting his righteousness by the punishment of oppressors and the deliverance of His people. Cp. Deut. x. 21, xi. 2, 3; 2 Sam. vii. 23; Ps. xlv. 4, lxvi. 3, 5.

<sup>10</sup> Isai. lxvi. 19; *Title* of Ps. lvi.

- 7 Who stills the roaring of the seas, the roaring of  
their billows,  
And the tumult of the peoples<sup>11</sup>.
- 8 And they who dwell in the uttermost parts stand in  
awe of Thy signs<sup>12</sup>:  
Thou makest the portals<sup>13</sup> of morning and evening  
to rejoice.
- 9 Thou hast visited the earth, and watered her;  
Thou greatly enrichest her;  
God's stream<sup>14</sup> is filled with water;  
Thou insurest their corn, for right well Thou  
insurest her<sup>15</sup>.
- 10 Moistening her ridges, pressing down her furrows,  
Thou softenest her with showers, Thou blessest her  
tender growth.
- 11 Thou hast crowned the year with Thy goodness<sup>16</sup>,  
And Thy paths drip with fatness.
- 12 The pastures<sup>17</sup> of the wilderness drip,  
And the hills are girdled with joy.
- 13 The pastures are clad with sheep,

<sup>11</sup> Isai. xvii. 12-14.

<sup>12</sup> *Othoth*; miraculous evidences of His power.

<sup>13</sup> Or "avenues:" i.e. the remotest east and west:—out of which the rays of the rising and setting sun stream forth as from magnificent gateways.

<sup>14</sup> *Peleg*;—a canal for garden irrigation (i. 3).—Here, the atmospheric reservoir, from which the fertilizing moisture descends to the earth.

<sup>15</sup> *Takin*;—the verb rendered "stablish" in v. 6. The established order of nature, by which *rain* is insured to the earth, is God's ordinance for insuring a supply of *corn* to men.

<sup>16</sup> The masoretic punctuation requires: "The year of Thy goodness:" (i.e., whose whole course was marked with Thy goodness).

<sup>17</sup> *Neoth*; see on xxiii. 2.



And the valleys bedecked with corn ;  
They shout for joy : yea, they sing<sup>18</sup>.

<sup>18</sup> *They* : i.e. the valleys, filled with merry harvesters. Cp. Dr. Robinson's *Bibl. Res.* vol. ii. p. 216. "The hills, where not tilled, were bushy and green, and sprinkled with numerous flocks : the valleys broad and covered with a rich crop of wheat : the fields full of reapers and gleaners in the midst of the harvest."

LXVI.<sup>A</sup>

*To the Precentor†. A Song. A Psalm.*

- 1 SHOUT ye joyously to God, all the earth over<sup>1</sup>.
- 2 Celebrate the glory of His name,  
Ascribe glory in your praise of Him<sup>2</sup>.
- 3 Say to God, "Oh how awful in Thy works !  
"For the greatness of Thy strength shall Thy foes  
pay homage<sup>3</sup> to Thee.
- 4 "All the earth over, men shall worship Thee and  
celebrate Thee,  
"They shall celebrate Thy name." SELAH.

<sup>A</sup> From v. 6 it would seem to be a Passover-psalm. The LXX. has  $\epsilon\delta\eta\ \psiαλμο\tilde{\upsilon}\ \alpha\nuαστάσεως$  :—which agrees well with the above inference ; the morning on which Israel rose up out of the Red Sea being typical (as Baptism also is) of the Resurrection.

† This and lxvii are the only Psalms that have "To the Precentor" in their titles, without the name of the Author being added :—an indication, probably, of the close connection between lxv, lxvi, and lxvii.

<sup>1</sup> Join in this new and loftier Passover song.

<sup>2</sup> Cp. Isai. xlii. 12. "In praising Him recognise *His glory*. To dwell on His kindness to us personally, is good and right ; yet it is not the highest style of praise. That requires us to set His holy and glorious Being before us in all its grandeur and elevation."—(From *Von Gerlach*.)

<sup>3</sup> *Compelled*, against their will, to submit themselves. (See on xviii. 44.)—This was all that *power*, of itself, could achieve.

- 5 Come and see the deeds of God ;—  
 Awful He is in His dealing with the sons of men !
- 6 He turned the sea into dry land ;  
 Through the river men crossed on foot :—  
 There<sup>4</sup> will we rejoice in Him.
- 7 He rules in His majesty evermore ;  
 His eyes keep watch on the nations :  
 Let not the rebellious vaunt themselves. SELAH.
- 8 Bless our God, ye peoples ;  
 And make the voice of His praise to be heard.
- 9 Who sets our soul in life,  
 And suffers not our foot to be moved.
- 10 For indeed Thou provedst us, O God,  
 Thou triedst us as silver is tried ;
- 11 Thou broughtest us into the net,  
 Thou laidest a sore load on our loins.
- 12 Thou madest a frail man<sup>5</sup> to ride in state as head  
 over us<sup>6</sup>,

<sup>4</sup> *There*,—on the spot where those old historical events occurred, —there let us take our stand, and renew our praise to Him, our wondrous Benefactor.

Not only is every earlier act of Redemption a type and pledge of later deliverances ; but, as the Church is one in all ages, she rejoices in contemplating God's wonders of old as part of her own history. See Hos. xii. 5 (4 *E. V.*)

(*Delitzsch* calls attention to the *Kethiv* in Josh. v. 1 ; but that is simply a trace of the book's having been written by one who had seen the passage through Jordan ; and is not in point here.)

<sup>5</sup> *Enosh* : as in ix. 20 ; lvi. 1.

<sup>6</sup> *Hirkiv* is used of leading a king or a magnate in solemn pageant, Gen. xli. 43 ; 1 Kgs. i. 33 ; Esth. vi. 11.

For *le-rosh* see Deut. xxviii. 44 (which may be here referred to) ; Lam. i. 5.

We went through fire and through water ;  
And Thou broughtest us out<sup>7</sup> to rich comfort<sup>8</sup>.

- 13 I will go to Thy house with burnt-offerings<sup>9</sup>,  
I will pay Thee my vows ;  
14 Which my lips gave vent to,  
And my mouth uttered when trouble was on me.  
15 Burnt-offerings of fatlings will I offer to Thee,  
With incense of rams<sup>10</sup> :  
I will prepare<sup>11</sup> bullocks with goats. SELAH.  
16 Come, hearken, and I will narrate,  
—O all ye that fear God,—  
What He did for my soul.  
17 I called to Him with my mouth,  
And high praise was under my tongue<sup>12</sup>.  
18 If I regarded iniquity in my heart,  
The LORD would not hear ;  
19 But God has heard me ;  
And listened to the voice of my prayer.  
20 Blessed be God,  
Who removed not my prayer nor His mercy from  
(abiding) with me<sup>13</sup>.

<sup>7</sup> The word commonly used of the *Exodus*.

<sup>8</sup> *Revayah* : xxiii. 4. LXX. *εις ἀναψυχήν* (refreshment). Others *εις ἀνάπαυσιν* ; and *εις παραμυθίαν*. (Cp. the verb in Jer. xxxi. 25.)

<sup>9</sup> *Be-oloth*,—as if in the strength they gave him. (Levit. xvi. 13.)

<sup>10</sup> *Ayalim* ;—offered by the Nazarite on completing his *vow* (Numb. vi. 14). Cp. v. 13.

<sup>11</sup> *Eësch* :—dress them for sacrifice. See 1 Kgs. xviii. 23, 26.

<sup>12</sup> Ready for immediate use :—so sure was he of a speedy answer to his prayer. Cp. x. 7 ; Job xx. 12, 13.

<sup>13</sup> *Mē-itti*. This ending may seem (and has been thought) inartistic and ineffective. But this very complaint shows that the

words arrest attention. The *itti* remains on the ear; till it is explained by the occurrence of the *ittanu* of lxvii. 1;—which itself derives fresh meaning when viewed in this connection.

*Delitzsch* observes well: "The Psalmist blesses God for not taking from him either the *joy of prayer* or the *assurance of His mercy*. So Augustine: Cum videris non à te amotam deprecationem tuam, securus esto, quia non est à te amota misericordia ejus."

LXVII.<sup>A</sup> §

*To the Precentor: on Neginoth. A Psalm. A Song.*

- 1 **M**AY God be gracious to us and bless us,  
 May He make the light of His face (abide)  
 with us<sup>1</sup>. SELAH.  
 2 That Thy way<sup>2</sup> may be known upon earth<sup>3</sup>,  
 Thy salvation among all heathen.

<sup>A</sup> The spiritual "Harvest-Home" song of Israel.—Oh when will the blessing of our God be seen over the whole world! Cannot His power, by which the seed hid in the dark earth was transmuted into this rich harvest, cannot that loving power make "truth flourish out of the earth" (lxxxv. 11), and "righteousness to spring forth" among all nations (Isai. lxi. 11)?

§ *Yeshu'ah* occurs in lxvii. 2, lxviii. 20, lxix. 29, lxx. 4.

~~Lev.~~ Levit. xxvi. 9-12; Numb. vi. 24-26.

*Obs.* Ps. lxxvi referred to the purification of the Nazarite, of which the details are given *immediately before* the priestly benediction, in Numb. vi. 24-26.

<sup>1</sup> *Ittanu*: see on lxvi. 20.

The reference to the formula of blessing prescribed for the priests in Numb. vi. 24-26 is plain. The substitution of *Elohim* for *Yahveh* adapts the formula for its enlarged scope. The Levitical Benediction is now to be spread over the Gentiles.

Cp. St. Matt. xxviii. 20, "Lo, I am with you, *πάσας τὰς ἡμέρας*, *all your days* to the end of the world." The High Priest in heaven would send down His daily Benediction.

*Obs.* The prayer *yevarekénu*, "may He bless us," occurs three times in the Psalm (vv. 1, 6, 7); as if recalling the triple benediction.

<sup>2</sup> The "way of peace" (Isai. lix. 8), and of "holiness" (Isai. xxxv. 8);—the way to the Tree of Life (Gen. iii. 24).

<sup>3</sup> Cp. Eph. iii. 1-11;—where St. Paul speaks of the "gift

- 3 Let the peoples thank Thee<sup>4</sup>, O God,  
 Let the peoples all of them thank Thee.  
 4 Let the nations rejoice and shout for joy :  
 Because Thou wilt judge the peoples rightly, \*  
 And the nations on earth,—Thou wilt guide them<sup>5</sup>.

SELAH.

- 5 Let the peoples thank Thee, O God,  
 Let the peoples all of them thank Thee.  
 6 The earth has yielded her produce<sup>6</sup> ;  
 May God, our own God, bless us.  
 7 May God bless us,  
 And may all the ends of the earth fear him<sup>7</sup>.

of the *grace of God*," given to him as Apostle to the *Gentiles*, to "*illumine* (*φωτίσαι*) all," "that now the manifold wisdom of God might be *made known* (*γνωρισθῇ*) by the Church," which has "*access*" to God (*προσαγωγὴν*) "through Jesus Christ our Lord."

<sup>4</sup> LXX. *ἐξομολογησάσθωσάν σοι*. Cp. on xviii. 49.

<sup>5</sup> Back from their wanderings and perils ; xxxi. 3.

<sup>6</sup> The exact words used in Levit. xxvi. 4.

<sup>7</sup> This is also the goal of the onward movements of God's redemptive scheme in lxviii. See vv. 32-35.

## LXVIII.<sup>A §</sup>

*To the Precentor. David's. A Psalm. A Song.*

<sup>A</sup> FROM SINAI TO ZION ;—or, God's Presence going before His Church, to guide it to the Eternal Resting-Place.

As lxvii opened with a reference to the form of blessing, Numb. vi. 24-26 : so this with a reference to the prayer used when the Cloud-pillar summoned the Camp to commence a march. *There* the Presence (*panim*) of God shed saving light on His people ;—here His enemies flee from it (*mippanayv* : v. 1).

There is no need to assign so wondrously far-reaching a Psalm to

1 **L**ET God arise<sup>1</sup>; let His enemies be scattered;  
And let them that hate Him flee from before  
Him<sup>2</sup>.

any particular event in David's life. The Covenant granted to him, with the promise that God "would give him rest from all his enemies" (2 Sam. vii. 11), and that his "seed . . . should build a house to God's name," and that "his sovereignty should be established for ever" (*ib.* 12, 13), made David's reign, in any case, an epoch in Israel's history.

There are, however, several expressions in the Psalm which seem to point to the Great Assembly held for the confirmation of King Solomon (1 Chr. xxviii, xxix) as, perhaps, the immediate occasion of this Psalm's composition. David could then almost see the Ark moving to occupy its resting-place; could anticipate the words, "*Arise, O Lord, into Thy resting-place,*" used by Solomon at the consecration of the Temple. (Cp. 2 Chr. vi. 41 with Ps. cxxxii. 8.)

*Obs. 1.* In the Jewish Ritual the Psalm is used at Pentecost;—the anniversary of the giving of the Law, and the Feast of Finished Harvest.

*Obs. 2.* The sacred Name, *Elohim*, occurs in this Psalm twenty-three times; *Yahveh* once, v. 16; *Yahveh Adonay* once, v. 20; *Yah* once, v. 4; *Yah Elohim* once, v. 18; *Adonay* six times; *ha-El* twice, vv. 19, 20; *Shadday* once, v. 14.

*Obs. 3.* The remarkable character of the Psalm is indicated by the fact that there are no fewer than thirteen words in it which are not found elsewhere. The Pentecostal gift of Tongues seems needed for its full exposition.

*Obs. 4.* The middle verse of the Psalm, v. 18, is the focus of light;—towards which the collective rays of Israel's earlier history converge; from which light is to diverge over the whole history of the Church.

**¶** Read especially Numb. ix. 15-23, x. 33-36; Deut. xxxiii. 2; Judg. v; Ps. cxxxii; Hab. iii; 1 Chr. xxix.

§ The word *dz*, which is connected with the Ark in 2 Chr. vi. 41, Ps. cxxxii. 8, occurs in this Psalm five times (besides the verb *dzah* in v. 28). Cp. on lxiii. 2.

<sup>1</sup> In Numb. x. 35, "Arise, O LORD." See on lxvii. 1.

The use of the Optative instead of the Precative form is suited to the prophetic character of the Psalm. LXX. *ἀναστήτω*.

<sup>2</sup> Here *mippanayv*:—at v. 4 *lefanayv*.

*Obs. 1.* *Panay* is used of God's special presence with Israel in

2 As smoke is driven away<sup>3</sup>, so mayest Thou drive away;—

As wax melts<sup>4</sup> from before fire,

So let the wicked perish from before God. •

3 And the righteous,—let them be glad and exult before God,

Yea, let them rejoice with gladness.

4 Sing ye to God, celebrate His name<sup>5</sup>,

Cast up a way<sup>6</sup> for Him who rides across the deserts<sup>7</sup>.

YAH<sup>8</sup> is His name; and rejoice ye before Him.

Exod. xxxiii. 14, "*My presence shall go with Thee.*" Cp. Deut. xxxi. 17, 18, xxxii. 20; Isai. lxiii. 9.

*Obs.* 2. This verse shows that the *Rest* (*menuchah*) had not been yet attained. David had completed the conquest of Canaan begun by Joshua (cp. 2 Sam. vii. 1, 11 with Josh. xxi. 44, xxiii. 1);—but he must still use the prayer of Moses in the Wilderness,—looking forward to Solomon's work as Moses had done to Joshua's.

<sup>3</sup> Leaving no trace behind. An American writer speaking of Napoleon's conquests says:—"And what was the result? All passed away, like the smoke of his own artillery, and left no trace."

<sup>4</sup> *Himmes*: the word used in Josh. v. 2. (Cp. 2 St. Pet. iii. 12.)

<sup>5</sup> lxvi. 4: the name "called upon" Israel; Deut. xxviii. 10. Cp. Numb. vi. 27.

<sup>6</sup> *Soilu*: cp. Isai. lvii. 14, lxii. 10. LXX. *ὁδοποιῆσαι*.

<sup>7</sup> *Aravoth*. Cp. Isai. xl. 3, "Make straight in the Desert (*aravah*) a high-way (*mesillah*) for our God." After leading Israel through the sea, "on His chariots of salvation" (Hab. iii. 8), He advanced to Sinai and thence to Canaan "across the Deserts."

And still His presence is guiding His Church across the Deserts of fallen humanity, to the "Rest which remaineth for the people of God." (Hebr. iv. 9.)

<sup>8</sup> *Be-Yah*, as in Isai. xxvi. 4. The name is first used in the Song of Moses, Exod. xv. 2. (It occurs only in Exodus, the Psalms, Isaiah, and Sol. S.) It represents the *Concentration* of God's redeeming power and love. (See also v. 18.)

- 5 Father of orphans and defender<sup>9</sup> of widows  
Is God in His holy habitation<sup>10</sup>.
- 6 God makes solitary ones to dwell in a home<sup>11</sup>;  
He brings forth captives into prosperity;  
Only rebels<sup>12</sup> abide in a scorched land.
- 7 O God<sup>13</sup>, when Thou wentest forth before Thy people,  
When Thou marchedst through the wilderness:  
SELAH:
- 8 The earth quaked<sup>14</sup>,  
Yea, the heavens dropped<sup>15</sup> at the presence of God;  
Yonder Sinai at the presence of God, the God of  
Israel<sup>16</sup>.

<sup>9</sup> One who vindicates their rights:—*an Advocate*. *Jer.* defensor. (The *παράκλητος* of St. John xiv. 16-18.)

<sup>10</sup> The provision which God made on Sinai for the orphan and widow (Exod. xxii. 22; cp. Deut. x. 17, 18) showed that the Mighty One, who vanquished Egypt, was as condescendingly tender-hearted as He was glorious in Power. (Cp. Isai. lvii. 15.)

<sup>11</sup> Those who had been lonely outcasts He brings to a home of His own providing, and settles them there as His guests.

<sup>12</sup> *Sorerim*, (as in v. 18; )—stubborn, mutinous, sons; who rebelled against their Father's gentle law. (So *sorer* in Deut. xxi. 18, 20; Ps. lxxviii. 8.) *Aq. ἀφιστάμενοι*.

<sup>13</sup> With *vv.* 7, 8, cp. Judg. v. 4, 5; Hab. iii. 3, 4.

<sup>14</sup> See Exod. xix. 18. "And Mount Sinai smoked all of it because the LORD descended on it in fire; and the smoke went up as the smoke of a furnace; and all the mountain trembled greatly." (Cp. Ps. xviii. 7, lxxvii. 18.)

<sup>15</sup> The black thunder-clouds (Exod. xix. 16) poured down water;—"making the desert rejoice and blossom."

<sup>16</sup> (As at v. 35.) Cp. Exod. xxiv. 10, "They saw the God of Israel; and under His feet was as a pavement of sapphire-stone, and as heaven itself for purity."

Below Him were thick thunder-clouds; but these did not even reach the basis of His throne. (Cp. xcvi. 2.)—Type of the holiness and love of God remaining unchanged,—even while the Law



9 A shower of free-will offerings Thou wilt waft<sup>17</sup>, O  
God:—

Thy inheritance was all-weary; Thou establishedst  
it<sup>18</sup>.

with its angry menaces hid these away from men's sight! Yet those clouds, also, distilled spiritual nutrition.

*Obs.* 1. This title "God of Israel" (lix. 5) dates from the time when Jacob settled at *Shechem* on his return from Syria, and "erected an altar, and called it '*El-Elohe-Yisrael*.'" (Gen. xxxiii. 20.) It occurs in the whole Pentateuch but *six* times:—in Joshua *fifteen*.

*Obs.* 2. One of these places is note-worthy: viii. 30. "Joshua builded an altar to the Lord, the God of Israel, *on Mount Ebal*:"—that is, certainly near, most probably upon, the site of Jacob's altar.

Upon the stones of that altar Joshua "wrote a copy of the *Law of Moses* . . . And all Israel and their elders and their officers and their judges stood *on this side the Ark and on that side*, before the Levite priests, who bare the *Ark of the Covenant of the Lord* . . . and after that he recited *all the words of the Law*, the blessing and the curse; according to all that is written in the Book of the Law."

*Obs.* 3. In ch. xiii, after the command given to Joshua to allot the Land of Canaan "for an inheritance" (*nachalah*) to the Tribes, it is added (v. 14); "only to the tribe of *Levi* he gave no inheritance: the sacrifices of the LORD, the God of Israel, that is their inheritance." (Cp. xiv. 13, 14, xxii. 24; and 1 Chr. xxix. 10.)

<sup>17</sup> *Tanif*:—wave to and fro, as an act of consecration. LXX., *Aq.*, *Theod.* ἀφορμαίς.

*Obs.* 1. The word is used of the free-will offerings (*nedavoth*) given at Sinai for the building of the *Tabernacle*; Exod. xxxv. 22, 29. The like outpouring of holy liberality had prepared for the building of the Temple: 1 Chr. xxix. 5, 6, 9, 14, 17:—(in all which verses we have *HITHNADDEV*; the word used in Judg. v. 2, 9.)

*Obs.* 2. *Nedavoth* is used in ex. 3 of the volunteer *soldier-priests* of Messiah. In Numb. viii. 11, 13, 15, *henif* is used of "waving the Levites" before the Lord, as the act of consecration to their office.

*Obs.* 3. Such was the shower given at the first Christian Pentecost, (cp. on v. 19); as preparatory to the "earth's yielding her" harvest. (Cp. lxxvii. 6.)

<sup>18</sup> *Konanta*; of establishing David's throne, 2 Sam. vii. 13, and Israel thereby, *ib.* v. 24. Cp. xlviii. 8, lxxxvii. 5.

- 10 Thy herd<sup>19</sup> settled down in it;  
 Thou in Thy goodness wilt provide for the poor  
 one<sup>20</sup>, O God.
- 11 The LORD gave the word<sup>21</sup> :  
 The women who tell the tidings<sup>22</sup> are a great host.
- 12 Kings of hosts<sup>23</sup> did flee—did flee,—  
 And she who tarried<sup>24</sup> at home shared in the spoil.
- 13 What! will ye lie down amid the sheepfolds<sup>25</sup>,—

<sup>19</sup> Israel in the wilderness, and again in the period preceding David's reign, had lived almost a *nomade* life; without fixed home. (2 Sam. vii. 10.) Cp. v. 30, lxxiv. 19; Micah vii. 14, 15.

<sup>20</sup> Cp. Isai. lxxvi. 2. Note that in lxxiv. 19 we have "poor ones" joined with *chayyah*.

<sup>21</sup> The word of promise: lxxvii. 8; Hab. iii. 9. Victory follows at once on that Word.

<sup>22</sup> The tidings of victory.—So Miriam (Exod. xv. 20), Deborah (Judg. v. 1). Cp. 1 Sam. xviii. 6, 7.—So the *Churches*, (Isai. xl. 9, where the same word is used as here, *mevassérth*).

<sup>23</sup> *Tsevaoth*.—What can they do against "the Lord of Hosts"? (Cp. Judg. iv. 2, 7; 1 Sam. xii. 9.)

<sup>24</sup> "The congregation of Israel," (*Targ.*); or, the sanctuary: to which the spoils of Edom, Moab, etc., were assigned, 2 Sam. viii. 11. (Cp. Numb. xxxi. 54.)

<sup>25</sup> What! Israel;—because God has given you signal victories, and enriched you with the spoil of conquered nations, and enabled you to dedicate to Him a gorgeous shrine,—will you think your warfare at an end, will you lie down and slumber (LXX. *κοιμηθήτε*) amidst your peaceful sheepfolds?

There is plainly a verbal reference to Deborah's reproach against the Reubenites (Judg. v. 16). The two-and-a-half tribes under Joshua had been faithful to God;—continuing under arms till the whole land was subdued (Josh. xxii. 1-6). Joshua then blessed them and sent them back home "with much riches and very much cattle and silver and gold:" (*ib.* 7, 8.) But, when the old Head of Canaanite power, Hazor (Josh. xi. 10), revived, and threatened to undo Joshua's work, Reuben and Gad sent no help. They forgot

- The wings of a dove that is overlaid with silver,  
 And her pinions with the pale-green of gold<sup>26</sup> ?  
 14 When the Almighty scattered kings by her<sup>27</sup>,  
 Snow-white did she shine on Salmon<sup>28</sup>.

the solidarity to which they were pledged, and were willing to sever themselves from "the people of the Lord," for the sake of worldly quiet and ease. (Cp. Josh. xxii. 15-34.)

This danger of settling down in worldliness now beset Israel,—and under Solomon would do so still more.

*Obs. 1.* On *im* used interrogatively, cp. 1 Kgs. i. 27; Mic. iv. 9. —Or it may be rendered: "*Surely ye will not lie down*;" taking *im* as in xcv. 11, cxxxii. 3, 4.

*Obs. 2.* In Gen. xlix. 14, 15, Issachar couches down between the folds, and submits to hard service for the sake of his "resting-place" (*menuchah*).

<sup>26</sup> Israel was a dove that had escaped from the talons of the Egyptian hawk, and (after long wanderings) was now "at rest."

Would she strive to retain her purity in God's sight, and make that her glory? (cp. v. 14;) or (like "a silly dove," Hos. vii. 11) would she pride herself in her outward splendour,—in the richness of her fields, or the gorgeoussness of her Temple?—In that case, her gold would be her ruin;—its pale-green would be as the leprosy cleaving to a house (Lev. xiv. 33-35), requiring that the house should be pulled down:—as was actually the case with Solomon's Temple.

*Obs. Yeraqraq* occurs only here and in Levit. xiii. 49, xiv. 37. (Cp. the Latin *aurugo*, mildew; used by the *Vulg.* for *yeraqón*, in Hagg. ii. 17.) LXX. *χλωρότητι*.

It is remarkable, too, that the criterion of the leprosy in man is denoted by *tsahar*, cognate to *zahav*, Lev. xiii. 30, 32, 36.

<sup>27</sup> Using the host of Israel as His instrument.

<sup>28</sup> *Tsalmon*, a hill near to Shechem;—possibly, a part of Gerizim;—at any rate near the place where that great convention of Israel was held under Joshua,—"beyond comparison," says Dr. Thomson (*The Land and the Book*, ii. 203-4), "the most august assembly the sun has ever shone upon." (Cp. note on v. 8.)

Israel, polluted by Achan's lust after the wedge of gold, had been purified by a deed of awful severity from that leprosy-spot. Then it went forward to an uninterrupted series of victories over all the kings of the South (Josh. x) and the North (xi).

- 15 A mountain of God is Bashan's mountain<sup>29</sup>,  
 A high-peaked mountain<sup>30</sup> is Bashan's mountain.  
 16 Why lour ye<sup>31</sup>, O high-peaked mountains,  
 At the mountain God has chosen to dwell on<sup>32</sup>?  
 Yea, the LORD will have His abode for ever<sup>33</sup>.
- 17 The chariots of God are myriads twice-told<sup>34</sup>, thou-  
 sands of thousands ;

*Obs.* 1. It is remarkable, that when the Levites were first selected they were treated as if they had been leprous. (Cp. Numb. viii. 7 with Levit. xiv. 8, 9.) They had been polluted with the leprosy of the golden calf.

*Obs.* 2. When Jeremiah was lamenting over the woes of Jerusalem, he said : " Her Nazarites were purer than snow." The whole army under Joshua were Nazarite.—The Church to be victorious must be clad in " the splendours of holiness." (Ps. cx. 3.)—Therefore David said, " Wash me, and I shall be whiter than snow," before he could pray, " Do good to Zion," (Ps. li).

<sup>29</sup> That is, Mount Hermon ; which was included in Og's kingdom. See Josh. xii. 4, 5, xiii. 11 ; Deut. iii. 8.

Hermon was eminently fitted to stand as the typical instance of heathen power confronting God's earthly kingdom. There was a Temple of the Sun on its top ; and similar temples all round its sides and base. Its snows fed the Jordan on one side and the streams that watered Damascus and Antioch on the other. It might well claim to be " a mountain of God," if physical grandeur could justify the claim.

(*Har-Elohim* is used of *Horeb* in Exod. iii. 1, xviii. 5, xxiv. 13 ; 1 Kgs. xviii. 8.)

<sup>30</sup> Hermon has three principal summits : the highest 9376 feet high.

<sup>31</sup> With disdainful jealousy.

<sup>32</sup> Soft and gentle-looking Zion. Cp. on lxxvi. 4.

<sup>33</sup> Not, as on Sinai, temporarily : Exod. xxiv. 16 (*vayyishkon*). Cp. cxxxii. 14 ; 1 Kgs. viii. 13.

<sup>34</sup> Two lines, each numbering myriads.—If the former verse spoke of the Lord's dwelling on Zion, it was not in ignorance of the majesty of Him, who was ministered to in His heavenly

The LORD is among them ;—all Sinai is in holiness<sup>35</sup>.  
 18 Thou ascendedst on high<sup>36</sup> ; Thou leddest away  
     captives<sup>37</sup> ;  
 Thou tookest gifts from among men<sup>38</sup>, yea, even  
     rebels ;

sanctuary by long lines of glorious angels.—Cp. Solomon's "But will God indeed dwell on earth?" 1 Kgs. viii. 27.

<sup>35</sup> He, who "came down on Sinai" (Exod. xix. 18, 20), made it for the time a miniature picture of His Heavenly Temple ; covering it with "holiness." And so *Sinai* stood before Israel as a symbol of God's sanctuary. The cloud that rested on Sinai (Exod. xxiv. 15) was transferred to the Tabernacle (Exod. xl. 34. cp. Numb. ix. 15, 16, xvi. 42 [xvii. 7 *Heb.*]), and to the Ark of the Covenant, (Levit. xvi. 2. Cp. 1 Kgs. viii. 10, 12).—The memory of Sinai gave *reality* to Israel's worship ; the smallness of the Ark helped to guard its *spirituality*.

<sup>36</sup> *Marom* : used of God's Heavenly dwelling in vii. 7, xviii. 16, xcii. 8, xciii. 4, cii. 19, cxliv. 7. Cp. x. 5, lxxi. 19. See also Isai. lviii. 15 ; Jer. xvii. 12.

Every *manifestation* of God's power in behalf of His people is viewed as a *descent* ; (Exod. iii. 8, xix. 11, 18, 20, xxxiii. 9, xxxiv. 5 ; Neh. ix. 13. Cp. Acts vii. 34).—When His power has effected its purpose and retires "into that within the veil," the withdrawal is spoken of as an *ascension*. (See note on xlvii. 5, and cp. Isai. lxiv. 1 [lxiii. 19 *Heb.*])

<sup>37</sup> The captives, who graced His triumph, were those who had been bondsmen in Egypt ; too willing bondsmen, many of them. God, their deliverer, now claimed them as His by right of *conquest*, —as against the Egyptians ; by right of *transcendent loving-kindness*, —as regarded the captives themselves. Cp. Rom. vi. 13-23.

<sup>38</sup> "Gifts consisting of men :"—so *ba-adam* is used in Numb. viii. 17, xviii. 15 (*Vulg.* ex hominibus).

The key to the interpretation of this line is Numb. xviii. 6, compared with iii. 9-12, viii. 15-19.

Levi had joined in the universal apostasy at Sinai ; but repented at the call of Moses, and devoted itself to God. HE *took the gift* ;—in lieu of the first-born, whom He had claimed ;—HE *took them as His*, and *bestowed them on the people*, as ministers to the people's representative, Aaron.

That the LORD God might have an abode<sup>39</sup>.

19 Blessed be the LORD day by day<sup>40</sup>:—

He will bear (all) for us<sup>41</sup>:—God is our salvation.

SELAH.

20 God is to us a God of saving deeds ;

And with Yahveh the LORD are ways of egress from death<sup>42</sup>.

21 Yet surely God will strike the head of His foes,

The hairy scalp of him who walks on in his trespasses<sup>43</sup>.

<sup>39</sup> Cp. on v. 16 :—and consider Numb. xxxv. 34 ; 1 Kgs. vi. 13, viii. 12.

The divine name here used, is YAH ELOHIM ;—uniting *Holy Love with Infinite Power*.

That HE might have a dwelling-place among men consistently with His majesty and holiness, it was needful that He should have men specially devoted to His service.

<sup>40</sup> So the ancient versions ;—rightly. See lxi. 8 ; Exod. xvi. 5 ; Prov. viii. 30, 34.

<sup>41</sup> Or “ what relates to us,”—our burden. The presence of God was assured to Moses ; yet at the first stage from Sinai, he finds the burden of the people too great for him. (Numb. xi. 11, 12. *Note*, that in Isai. xlvi. 3, 4, which looks back to this passage, *ámás* is used.) Then God took the burden upon Himself,—by *pouring out His Spirit on the seventy Elders*. LXX. *κατενοδάσει ἡμῖν*. *Aq.* and *Symn.* *βαρράσει ἡμᾶς*.

The weight of the burden to Moses was the mutinous temper of the people ;—a burden, under which David, too, had bitterly to groan ;—especially during the rebellion of Absalom.

<sup>42</sup> *Lit.* “ To Yahveh, the Lord, death has ways of egress.” LXX. *διέξοδοι*.

<sup>43</sup> Who stalks on confidently,—wilfully,—in his sins. For him no escape from death is provided. Even Divine mercy has here a limit set to its exercise.

The “ hairy scalp” points almost certainly to Absalom ; 2 Sam. xiv. 25, 26. (From 2 Sam. xv. 7, 8 one might infer that he pretended to be a *Nazir*.)

- 22 The LORD said; "From Basan will I bring back,  
 "I will bring back from the abysses of the sea"<sup>44</sup>.
- 23 "That thou mayest strike thy foot in blood;—  
 "The tongue of thy dogs, from the foes is its por-  
 tion."<sup>45</sup>
- 24 They saw Thy goings<sup>46</sup>, O God,  
 The goings of my God, my King, in holiness<sup>47</sup>.
- 25 Singers led the way, after came minstrels,  
 In the midst of maidens who play on timbrels<sup>48</sup>.
- 26 Bless ye GOD in the congregations,  
 Even the LORD, out of the well-spring of Israel<sup>49</sup>.

<sup>44</sup> Though the kingdom of Bashan were to revive in force, or Pharaoh were to drive his victims into the sea-depths (*metsuloth*, Exod. xv. 5),—yet even then would I restore my people.

That this was the meaning given to "*ashiv*" by the Jews, is shown by an old Rabbinic story, quoted by *Delitzsch*.—Some captive Jewish ladies, who were being carried by Titus to Rome, comforted each other, says the story, with the words, "I will bring again," and threw themselves over the ship's side.

*Obs.* *Hashiv* is the word used of David's Restoration, after his flight to Mahanaim in Bashan;—at the time when his soul had sunk into abysmal sorrow (lxix. 2, *metsulah*). See 2 Sam. xix. 11, 12, 13, 44: cp. xv. 8, 25.

<sup>45</sup> *Minnehu*;—taking *men* or *minneh*, as equivalent to the *menath* of lxiii. 10.

<sup>46</sup> *Halikoth*;—His solemn advances from one point to another in the progress of Redemption: Hab. iii. 6.—All were marked by *holiness*.

<sup>47</sup> Cp. lxxvii. 13; Exod. xv. 11.

*Obs.* The Song of Moses concludes with "The Lord *shall reign* for ever and ever." Cp. Ps. v. 2, xlv. 4, lxxiv. 12.

<sup>48</sup> Cp. Exod. xv. 1, 20.

<sup>49</sup> The ever-living fountain of praise,—Israel's very heart,—the Temple on Zion. Cp. cxviii. 26, cxxxv. 21.

- 27 There is Benjamin, the little one, swaying<sup>50</sup> them ;  
 Judah's princes, their bulwark<sup>51</sup> ;  
 Zabulon's princes, Naphtali's princes<sup>52</sup>.
- 28 Thy God commanded<sup>53</sup> thy strength ;—  
 Strengthen, O God, what Thou hast wrought<sup>54</sup> for us.
- 29 Because of Thy palace<sup>55</sup> over Jerusalem  
 For Thee shall kings bring presents<sup>56</sup>.
- 30 Rebuke Thou the herd of the reeds<sup>57</sup>,  
 The troop of bulls with the calves of the peoples<sup>58</sup> ;—

<sup>50</sup> *Aq.* ἐπικρατῶν. Benjamin gave Israel its first king :—(and the Gentiles their great Apostle : cp. Eph. iii. 8 : τῷ ἐλαχιστοτέρῳ.)

<sup>51</sup> *Lit.* "pile of stones." LXX. ἡγεμόνες αὐτῶν. *Jer.* in purpura suā : (as if=*argaman*, "purple").

<sup>52</sup> Benjamin and Judah in the south were "clamped" together (Blunt, *Und. Coinc.*, p. 181) by the city Jerusalem, which belonged in part to each. Zabulon and Naphtali in the north were joined together in Deborah's panegyric ; Judg. v. 18. Both were conspicuous for their zeal in raising David to the throne (1 Chr. xii. 33, 34). Both are specially comforted by the Evangelical prophet (Isai. ix. 1).

Theodoret remarked that our Lord's Apostles sprang from these four tribes.

<sup>53</sup> *T'sivvah* : cxxxiii. 3 ; Levit. xxv. 21.

<sup>54</sup> *Paálta* :—used in Exod. xv. 17 ; "Thou wilt bring them and plant them in the mount of Thy inheritance,—in the abode *Thou* hast wrought for Thee to dwell in, O Lord,—in the sanctuary, O Lord, Thy hands have established."

(The grammatical form, *Zu paálta*, corresponds to what is found in Exod. xv. 13, 16.)

<sup>55</sup> *Symm.* διὰ τὸν ναόν σου.

<sup>56</sup> The same words occur in lxxvi. 11. Cp. Isai. xviii. 7 ; and note on Ps. xlv. 14.

<sup>57</sup> The hippopotamus (Job xl. 21), or the crocodile ; either of these as symbolizing the Egyptian monarch,—the mightiest heathen power in David's time.

<sup>58</sup> These represent the minor powers of heathenism, with their subject populations.

(For *abbir*, cp. xxii. 12.)



- Each humbly makes suit with pieces of silver ;  
 —He has scattered the peoples that delight in wars.
- 31 Princely envoys<sup>59</sup> shall come<sup>60</sup> out of Egypt :  
 Cush shall bid her hands make haste to God.
- 32 Sing to God, O ye kingdoms of the earth<sup>61</sup>,  
 Sing praise to the LORD :—SELAH.
- 33 To Him who rides through the heaven of heavens  
 that was of old<sup>62</sup> :  
 Lo, He will utter His voice, a voice of strength.
- 34 Ascribe ye strength to God ;  
 Over Israel is His majesty, and His strength in the  
 clouds.
- 35 Awful is God ;  
 Out of Thy sanctuaries, O God of Israel !  
 He gives strength and confirmation to the people<sup>63</sup>.  
 Blessed be God.

<sup>59</sup> *Chashmannim*. LXX. *πρέσβεις*.

<sup>60</sup> *Ye'ethayu* :—come and give themselves up. Jer. iii. 22.

<sup>61</sup> The "lighting down of God's arm" for the redemption of Israel was all along viewed as the act of One who ruled and cared for the whole world.

Cp. Exod. ix. 29, xix. 5 ; Numb. xiv. 21, xvi. 22, xxvii. 16.

Especially note, that at the time of crossing over Jordan—the very time when the Divine Power was most specially exerted on Israel's behalf, and centred on the Ark as its outward symbol, —Joshua's words were "the ark of the Covenant of the Lord of the whole earth." (Josh. iii. 11, 13.)

<sup>62</sup> The same who in lowly condescension "rode across the deserts" (v. 4). Cp. Eph. iv. 11, "He that descended is the same also that ascended up far above all heavens."

<sup>63</sup> *Ha-am*.—As in lxxii. 3 ; Judg. v. 9.

LXIX.<sup>A</sup> §

To the Precentor. On "Lilies†." David's.

- 1 **SAVE** me, O God;  
     For the waters are come in, even to my soul.  
 2 I am sunk in mire of the abyss, where is no stand-  
     ing ground<sup>1</sup>;

<sup>A</sup> The preceding Psalm had reference to the Temple, which David had desired to build, but the building of which (he was expressly told) was reserved for Solomon. To this event he looked forward with sanguine hope. But his determination to leave his kingdom to Solomon cost him dear. To other eyes, it seemed to spring from partiality for the child of Bathsheba;—a fruitful source of "*reproach*:" (cp. *vv.* 7, 9, 10, 19, 20). This grief rose to its height, when Joab and Abiathar united to support Adonijah against Solomon.

This was the last thrust of that sharp sword which had been so long pressing on David's soul (2 Sam. xii. 10); and may well be thought to have given birth to this Psalm. (Cp. *v.* 26.)

So far as David bore undeserved reproach for the kingdom of God's sake, he was a type of Christ:—and the rebels were a type of those who rejected Christ. (Cp. *Introd.* to Book I.)

*Obs.* 1. *vv.* 4 and 9 are applied to our Lord in St. John ii. 17, xv. 25; Rom. xv. 3;—*v.* 25 to Judas in Acts i. 20: *vv.* 22, 23, to the Jews in Rom. xi. 9, 10.

*Obs.* 2. The Jews by rebelling against the Pentecostal preaching of Christ, subjected themselves to the punishment denounced in lxviii against God's enemies, and in lxix against the persecutors of God's Holy One.

*Obs.* 3. When St. John gives the account of our Lord's *first* Purification of the Temple, he refers to *v.* 9. Shortly after His *second* Purification of it, our Lord Himself uses language which seems to refer to *v.* 25.

§ With <i>v.</i> 5,	"trespasses,"	cp. lxviii. 21.
6,	"God of Israel,"	— 8 (35.)
30,	"praise the name of God,"	— 4.
33,	"His prisoners,"	— 6.
35,	"dwell there,"	— 16.

† Ps. xxxv.

† See on the Title to Ps. xlv.

<sup>1</sup> LXX. *ὑπόστασις*.

- I am come into watery depths, and the current  
overwhelms me.
- 3 I am wearied with crying out ; my throat is parched ;  
My eyes fail, while I wait for my God.
- 4 More in number than the hairs of my head are they  
that hate me without cause<sup>2</sup> ;  
Mighty are my assailants, my misguided foes ;  
—What I took not wrongfully, I then restored<sup>3</sup>.
- 5 O God, THOU knowest of my foolishness<sup>4</sup>,  
And my trespasses are not hid from Thee<sup>5</sup>.
- 6 Let not those who hope in Thee be ashamed on my  
account, O LORD GOD of Hosts ;  
Let not those who seek Thee be disgraced in me,  
O God of Israel.
- 7 For 't was on Thy account I bore reproach ;  
Disgrace covered my face :
- 8 I became an alien to my brethren,  
And a stranger to my mother's sons :

<sup>2</sup> As at xxxv. 19. LXX. οἱ μισοῦντές με δωρεάν.

<sup>3</sup> He had not seized on the throne of Israel (as Shimei reproached him with having done), yet he retired from it, when they invaded it. LXX. ἀ οὐχ ἥπρασα.

<sup>4</sup> *Irréleth* : cp. xxxviii. 5 (6).

<sup>5</sup> The bitterness of David's later trials lay in the fact that they were permitted by God in punishment of that great sin. To the last the "sword" (2 Sam. xii. 10) would not "return to its scabbard." To the end of his days, David had to mourn, with broken-hearted penitence, over his "folly," his "trespasses :"—wounded by the thought of the good he might have done to Israel, the honour he might have brought to the cause of religion, had he stood upright ;—smitten by the "reproaches," which were hurled at him by those who wished to reproach God.

But he had this comfort ; that He who punished his sin knew everything about it ; its source, its extent, and the godly sorrow that had followed.

- 9 Because zeal for Thy house devoured me,  
And the reproaches of them who reproached Thee  
fell on me.
- 10 I wept with my very soul<sup>6</sup> in fasting,  
And it was turned into reproaches against me.
- 11 I made sackcloth my raiment,  
And I became a proverb to them.
- 12 They who sit in the gate<sup>7</sup> moralized upon me,—  
Yea, the songs of the wassail-drinkers<sup>8</sup>.
- 13 As for me, my prayer is to Thee, O LORD, in time  
of grace<sup>9</sup>;  
O God, in the greatness of Thy mercy, answer me,  
in the truth of Thy salvation.
- 14 Deliver me out of the slime, that I sink not,  
Let me be delivered from them that hate me, and  
out of the watery depths.
- 15 Let not the current of waters overwhelm me,  
Nor the abyss swallow me up :  
And let not the pit close her mouth over me.
- 16 Answer me, O LORD, for good is Thy mercy,  
According to the greatness of Thy compassions turn  
Thyself to me.
- 17 And hide not Thy face from Thy servant,  
For trouble is on me ; make haste and answer me.
- 18 Draw nigh to my soul, and redeem it ;

<sup>6</sup> I wept soul-tears, while I afflicted myself in fasting.

<sup>7</sup> Magistrates or elders. Deut. xxv. 7 ; Job xxix. 7 ; Lam. v. 14.

<sup>8</sup> Even these took me for their theme. Cp. Lam. iii. 14 ; Job xxx. 9. The grave dignitary and the jesting toper ;—*all* classes of society.

<sup>9</sup> *'Eth ratson* ; as in Isai. xlix. 8. LXX. *καὶ πρὸς εὐδοκίας*.

- On account of my enemies ransom me.  
 19 THOU knowest my reproach and shame and disgrace,  
 My adversaries are all before Thee.  
 20 Reproach hath broken my heart, and I am very  
 sick<sup>10</sup>;  
 I waited for pity, and there was none,  
 And for comforters, but found not any.  
 21 They gave me gall-berries<sup>11</sup> as my food,  
 And for my thirst they gave me vinegar to drink.  
 22 May their table before them<sup>12</sup> become a trap,  
 And a snare to them in their security<sup>13</sup>.  
 23 Be their eyes darkened so as not to see,  
 And make their loins to shake continually.  
 24 Pour out on them Thy indignation,  
 And let Thy wrathful anger overtake them.  
 25 Be their residence<sup>14</sup> desolate ;  
 Let there be none to dwell in their tents.  
 26 For they persecute him whom THOU smotest,  
 And they talk<sup>15</sup> of the pain of Thy wounded ones<sup>16</sup>.

<sup>10</sup> *Del.* sick to death : (*todkrank*). *Jer.* desperatus sum.

<sup>11</sup> *Rosh* : --coupled with "worm-wood" (*luánah*) in Deut. xxix. 18 ; *Jer.* ix. 15, xxiii. 15 ; *Lam.* iii. 19 ; *Amos* vi. 12. *Dr. Tristram* (*N. H. of B.*) thinks it may have been the poppy.

<sup>12</sup> *Cp.* Ezek. xxiii. 41. They pretended great zeal for God's table, but used it only to feast their pride and their lust.

<sup>13</sup> *Shelomin.* *Cp.* Job xxi. 9.

<sup>14</sup> *Tirah* : Numb. xxxi. 10 (of the "castles" of the Midianites, that were burnt with fire). LXX. *ἔργαυλις*. (*Cp.* St. Matt. xxiii. 37, 38.)

<sup>15</sup> They make their own version of it, and publish it abroad as a pleasant story.

<sup>16</sup> The suffering of those whom Thy sword has pierced through with godly compunction.

- 27 Oh set the stamp of guilt upon their guilt<sup>17</sup> ;  
And let them not come into Thy righteousness.
- 28 Be they blotted out of the book of life,  
And not written along with the righteous.
- 29 But as for me, I am poor and sore-pained ;  
Let Thy salvation, O God, set me on high.
- 30 I will praise the name of God with a song,  
And magnify Him with thanksgiving.
- 31 And this shall please the Lord more than young  
bullock  
Horned and hoof-dividing<sup>18</sup>.
- 32 The meek have seen it and are glad ;—  
Ye that seek the LORD, oh let your heart revive<sup>19</sup>.
- 33 For the LORD listens to the needy,  
And despises not His prisoners.
- 34 Let heaven and earth praise Him,  
The seas and all that moves in them.
- 35 For God will save Zion,  
And build the cities of Judah ;  
And they shall dwell there and possess it.
- 36 And the seed of His servants shall inherit it,  
And they that love His name shall abide in it.

<sup>17</sup> *Vulg.* Appone iniquitatem super iniquitatem eorum.

<sup>18</sup> *i.e.* fit for legal sacrifice ;—being above three years old, and parting the hoof.

<sup>19</sup> *Cp.* xxii. 26.

LXX.<sup>A</sup> §

*To the Precentor. David's. To bring to remembrance.*

- 1 **O** GOD, (be ready) to deliver me,  
     O LORD, haste to my help.  
 2 Let them be ashamed and abashed that seek after  
     my soul,  
     Let them be driven back and disgraced that desire  
     my hurt.  
 3 Let them be turned backward by reason of their  
     shame,  
     That say, "Aha, aha!"  
 4 Let all who seek Thee be joyful and glad in Thee,  
     And let those who love Thy salvation  
     Continually say; "God be magnified!"  
 5 As for me, I am poor and needy;  
     O God, hasten for me!  
     Thou art my help and deliverer,  
     O LORD, delay not!

<sup>A</sup> Nearly identical with xl. 13-17 (which themselves closely resemble xxxv. 10, 25-27). The chief variation is in v. 5, "O God, hasten for me," instead of "The Lord thinks of me."

As lxxi is without a title, and in v. 12 the same line is quoted from xl. 13, which is twice referred to in lxx, it is plain that lxx stands as an *overture* to lxxi;—calling marked attention to the similarity of the Psalms which occur towards the close of the First and Second Books, and so giving increased emphasis to the concluding Hymn of Peace, lxxii.

§ With v. 5, "As for me, I am poor and needy," cp. lxix. 29.

*Obs.* Psalm lxx thus serves also to connect lxix with xl and (see above) with xxxv.

LXXI.<sup>A</sup> §

- 1 **I**N Thee<sup>1</sup>, O LORD, have I taken refuge;  
     Let me never be ashamed.
- 2 In Thy righteousness, oh deliver me and rescue me,  
     Bow Thy ear to me and save me.
- 3 Be to me a Rock of habitation for continual resort;  
     Thou hast commanded<sup>2</sup> to save me;  
     For my cliff and my fortress art Thou.
- 4 O my God, rescue me out of the hand of the wicked  
     man,  
     From the grasp of the wrongful and cruel man.
- 5 For THOU art my hope, O LORD GOD,  
     My trust even from my youth.
- 6 On Thee have I been supported from the womb,  
     From my mother's bowels Thou art my reliance<sup>3</sup>;  
     My praise is continually of Thee.
- 7 I have been as a prodigy<sup>4</sup> to many;

<sup>A</sup> Probably written during Adonijah's rebellion (cp. on lxix).—A verbal trace of this is found in v. 23; "*my soul, which Thou hast ransomed*" (*paditha*), compared with 1 Kgs. i. 29, "*As the Lord liveth, who has ransomed (padah) my soul from all trouble.*" Thus the two vv., 1 Kgs. i. 29, 30, correspond to the two Psalms lxxi, lxxii:—lxxi supplying the latest of David's experiences, lxxii the freshest of Solomon's hopes.

§ This Psalm contains plain references to xxii, xxxi, xxxv, and xl; (see vv. 1-3, 6, 12, 13, 15, 19):—as if David would now gather up, and set his seal to, those former utterances.

ⲁⲩ Isai. xli. 1-4.

<sup>1</sup> Cf. Ps. xxxi. 1-3.

<sup>2</sup> *Tsivvitha*: lxviii. 28.

<sup>3</sup> *Gozi*;—that on which I have been upborne, and transported: (so, at least, *guz* is used Numb. xi. 31.) LXX. *σκεπαστής*. *Vulg.* protector. *Syr.* reliance. *Fürst*, refuge.

<sup>4</sup> *Mofeth*: a startling portent.—So singularly beloved of God,



- But Thou art my strong refuge.
- 8 Oh let my mouth be filled with Thy praise,  
With Thy glory all the day long.
- 9 Cast me not forth<sup>5</sup> in the time of old age,  
Forsake me not when my strength fails.
- 10 For my enemies say to me,—  
Yea, they who watch for my soul have taken counsel  
together,
- 11 Saying; "God has forsaken him:  
"Pursue and seize him, for there is none to deliver."
- 12 O God, be not far from me,  
My God, haste to my help.
- 13 Let them be ashamed and perish, who harass my  
soul,  
Let them be clad with reproach and disgrace, who  
seek my hurt.
- 14 As for me, I will hope on continually;  
And will add yet to all Thy praise.
- 15 My mouth shall recount Thy righteousness,  
Thy salvation all the day long:  
For I know no means of reckoning.
- 16 I will come in the night<sup>6</sup> of the Lord GOD,  
I will make mention of Thy righteousness, of Thine  
alone.

and honoured by Him;—yet so strangely afflicted, and that, confessedly, for his sin.

<sup>5</sup> Cp. li. 11. It is the word used in Deut. xxix. 27; "and the Lord uprooted them from their land . . . and cast them forth into another land." Similarly 2 Kgs. xiii. 23, xvii. 20, xxiv. 20; Jer. vii. 15.

<sup>6</sup> Or "I will come"—to offer thanks,—"(armed) with the mighty deeds." For the construction cp. lxvi. 13.

- 17 O God, Thou hast been teaching me from my youth,  
And hitherto may I tell of Thy wondrous deeds.
- 18 Now also, even to old-age and grey-hairs<sup>7</sup>, forsake  
me not, O God ;  
Until I tell of Thine arm<sup>8</sup> to this generation,  
Of Thy might to all who are yet to come ;
- 19 Of Thy righteousness also, O God, which reaches  
the height,  
Thou who hast done great things :—  
O God, who is like Thee ?
- 20 Thou, who hast showed us troubles many and sore,  
Thou wilt turn back and revive us<sup>9</sup>,  
Yea, wilt turn back and bring us up from the depths  
of the earth.
- 21 Thou wilt increase my greatness,  
And wilt turn again, and comfort me.
- 22 I also will thank Thee with loud psaltery<sup>10</sup>, even  
Thy truth, O my God ;  
I will praise Thee with harp, O Holy One of Israel<sup>11</sup>.

<sup>7</sup> Cp. Isai. xlv. 4 ; (noting that v. 3 corresponds to v. 6 of this Psalm).

<sup>8</sup> ARM implies more than *Power* :—it suggests also thoughts of guidance, support, protection, government, chastisement, conflict, victory.—“See I not, in numberless instances, *the naked hand of Providence* stretched out, as it were, on this side the clouds?” (Young’s *Cent. not Fabulous*, Ch. V.) Cp. Ps. lxxxix. 10, 13, 21.

<sup>9</sup> Cp. Deut. xxxii. 38.

<sup>10</sup> *Keli-nével*. 1 Chr. xvi. 5.

<sup>11</sup> This title occurs also in lxxviii. 41, and lxxxix. 18. Isaiah employs it twenty-five times ; Jeremiah twice. Elsewhere it is found only in 2 Kgs. xix. 22 (which is merely a variation of Isai. xxxvii. 23).

God’s *holiness* is the guarantee of His *faithfulness*. Hence this title is used here in parallelism with “Thy truth :”—and similarly

- 23 My lips shall greatly rejoice, when I sing to Thee,  
And my soul, which Thou hast ransomed.
- 24 My tongue also shall muse on<sup>12</sup> Thy righteousness  
all day long;  
Because they are ashamed, because they are abashed,  
who seek my hurt.

in Isai. xlix. 7: "because of the LORD, that is *faithful*, of the *Holy One of Israel*, who chooses thee."

This too, is the force of the title in Ps. lxxxix:—for the main theme of vv. 1-37 is God's faithfulness (*emunah*: see *Intr.* to lxxxix).

It is really so in lxxviii as well;—for the subject of that Psalm is the contrast between God's unchanging faithfulness and Israel's ever-recurring infidelity:—(see especially vv. 8, 22, 32, 37).

In many of the places in Isaiah this title is used, in like manner, as that against which the unbelieving Israelites rebelled: (i. 4, v. 19, 24, xxx. 11-15); though its most frequent use is (as here, see v. 23) in connection with God's faithful love manifested in the *redemption* of His people: (see especially xli. 14, xliii. 14, xlviii. 17, liv. 5, lv. 5, lx. 9). Cp. Ps. xxii. 3; St. Luke i. 49.

<sup>12</sup> As on a theme, of which it could never grow weary. *Vulg.* meditabitur.

LXXII.<sup>A</sup>

*Solomon's†.*

<sup>A</sup> Ps. lxxi concluded with "Thy righteousness" (v. 24): lxxii begins with the same (v. 1).

In other respects the Psalms differ as widely as David, the troubled and calumniated, from Solomon, the peaceful and glorious.

Ps. lxxi is a reflection of those "last words" of David; "Though my house be not so with God, yet an everlasting covenant has He made with me." Ps. lxxii seems radiant with that earlier description of "the light of morn,—when the sun darts forth,—a morning without clouds." (2 Sam. xxiii. 1-5.)

The clouds, indeed, gathered thick and dark over the end of Solomon's reign. He, too,—“the goodness” of the Legal dispensation—faded away. But this Psalm was not indited in vain. These

- 1 O GOD, give Thy judgments to the King,  
 And Thy righteousness to the King's Son.  
 2 He shall<sup>1</sup> give sentence on Thy people with right

early visions of the Righteous, Powerful, Tender-hearted King remained on record to cheer God's people after they had reason to mourn over Solomon's own defection; and to purify and elevate their faith and hope. "The grass had withered, and the flower thereof had faded; but the word of the LORD stood fast for ever." (Isai. xl. 8.)

*Obs. 1.* It is evident that many parts of the Psalm (as v. 17,—referred to by Tertullian, *adv. Marcion*, v. 9) never could have applied to Solomon himself. Yet it remains true that much of the imagery employed is derived from the circumstances of Solomon's own life. Thus—

(1) The prayer in vv. 1-4.—Cp. 1 Kgs. iii. 9; "And give Thy servant a listening heart to judge Thy people." See also iii. 27, 28, x. 9.

(2) The anticipations of peace, vv. 3, 7.—"Shelomoh" means "The Peaceful One:"—and during his lifetime Israel had peace from foreign enemies.—David's last conquest, that over Rabbah, was gained before Solomon's birth.

(3) His rule from sea to sea (v. 8). Cp. 1 Kgs. iv. 24.

(4) The kings of Sheba bringing presents (v. 10). Cp. 1 Kgs. x.

*Obs. 2.* Solomon's failure to realize in the degree permitted to man's capacity the ideal of his youthful dream, supplied the most striking proof of the "weakness" of the "carnal ordinances" of the Levitical Law: and taught men the need of looking forward to a greater "*Prince of Peace*;"—even as the failure of Canaan to supply a final "Rest" compelled them to look for "another day." (Ps. xciv.)

† Isai. lx.

† The whole tone, and manner, and colouring of the Psalm is in favour of this Title; (rendered by all the Greek versions, except the Septuagint, τοῦ Σολομῶντος). The *Targ.* has "By the hand of Solomon."

<sup>1</sup> Or, "Let Him. . . ." Many of the verbs which follow are in the optative form. Yet as the verb in v. 12, at any rate, is certainly a future; and the others may be taken as futures dependent on the prayer of v. 1, it seemed best to follow the precedent of the Greek versions, all of which give the future tense down to v. 17.

- And on Thy poor ones with judgment.  
 3 The mountains shall bring forth<sup>2</sup> peace to the people,  
 The hills also, in righteousness.<sup>3</sup>  
 4 He shall judge the poor of the people,  
 Shall save the children of the needy,  
 And crush the oppressor<sup>4</sup>.

The verb here used is *din*,—strictly, to look into the merits of a cause, and assert, or defend, the right. vii. 8, ix. 8.

<sup>2</sup> *Násá*, used of bearing fruit in Ezek. xvii. 8.

<sup>3</sup> Peace must be the work of righteousness; Isa. xxxii. 17; Rom. v. 1.

The mountains and hills shall bear peace; so that all men, far and near, may see what the character of that happy realm is.

<sup>4</sup> That, amidst the surgings of human pride and self-will, a real advance of this kingdom has been made, the following passage (written in the interests of political science) may bear witness.

"Through all the differences and contests of the modern world a deep and dominant unity lies in its moral life, as in its destinies. Let us call it Christianity. In this is comprised our special character and our glory.

"This great fact has produced the formation of a PUBLIC LAW; the essential maxims of which are few in number. Amongst the principal of these are the following:

"1. *Peace is the normal condition of nations and governments. War is an exceptional fact which requires a distinct justification.* . . .

"This law has not perished under the checks it meets with. Despite the heavy and numerous blows it has received, these very attacks and their injurious consequences have rendered its maxims more defined and urgent.

"This is not a mere philosophical conviction. For more than three centuries the greatest facts in History speak loudly to the point. Every state which long and shamelessly violated the essential maxims of public European law, ended by finding itself, government and people, in a deteriorated condition. . . . In the course of three centuries, the most illustrious in the annals of history, the three greatest Empires the world has ever seen (those of Charles v, Louis xiv, and Napoleon) fell into a rapid decline, because they insolently contemned and violated the common law of Europe and Christianity. Three times that law, after enduring

- 5 They shall fear Thee<sup>5</sup>, while the sun lasts ;  
And while the moon shines<sup>6</sup>, through all generations.
- 6 He shall come down as rain on the mown grass<sup>7</sup>,  
As myriad-drops, the rich moisture of earth.
- 7 In His days shall the righteous man flourish,  
And abundance of peace, till the moon be no more.
- 8 And He shall have dominion from sea to sea,  
And from the river to the world's end<sup>8</sup>.
- 9 Before Him shall the Desert-tribes<sup>9</sup> bend the knee,  
And His enemies shall lick the dust.
- 10 The kings of Tarshish and of the isles shall pay-in  
offerings<sup>10</sup>,  
The kings of Sheba and Seba<sup>11</sup> shall present gifts.
- 11 And all kings shall worship Him,  
All nations shall serve Him.
- 12 For He shall deliver the needy when he cries,

the most violent shocks, raised itself again above the power and ascendancy of genius." (M. Guizot's *Memoirs of his own Time*: vol. iv.)

<sup>5</sup> "Thee," who hast crushed the oppressor. Cp. Exod. xiv. 31.

<sup>6</sup> Heb. "with the sun;" "in presence of the moon."

<sup>7</sup> Ready to wither beneath the summer sun, unless refreshed by rain.

<sup>8</sup> An expansion of the Abrahamic inheritance; Gen. xv. 18; Exod. xxiii. 31. (Cp. 1 Kgs. iv. 21.)

Canaan was but as a seed, whose fruit should spread till it filled the earth. Cp. Zech. ix. 10.

<sup>9</sup> *Tsiyyim*.—The untamed Bedwins of the desert, and the kings of commercial Tarshish, might be taken as representing the widest divergencies of national character; or the widest geographical range from the Indian Ocean to the Atlantic. LXX., *Aq.*, and *Symm.* *Αἰθίοπες*.

<sup>10</sup> *Minchah*. See 2 Sam. viii. 2, 6; 1 Kgs. v. 1 (E.V. iv. 21).

<sup>11</sup> Sheba, in Yemen: (LXX. Ἀράβων:) Seba, probably in Northern Ethiopia (Meroë: Joseph., *Arch.* ii. 10).

- And the poor who has no helper.
- 13 He shall pity the feeble and needy man,  
Yea, the souls of the needy ones will He save.
- 14 He shall redeem their soul<sup>12</sup> from extortion and  
violence,  
And precious shall their blood be in His sight<sup>13</sup>.
- 15 And He shall live; and one shall give to Him of  
Sheba's gold;  
And He shall make intercession continually for him,  
All day long shall He bless him<sup>14</sup>.
- 16 There shall be abundance<sup>15</sup> of corn in the land on  
the top of the hills;  
Its fruit shall wave like Lebanon<sup>16</sup>;

<sup>12</sup> *Yigdl*: as in lxix. 18.

<sup>13</sup> So that He will not scruple to pay a *costly price* to save them.  
Cp. xlix. 8, cxvi. 15.

<sup>14</sup> Each of the four clauses of this verse admits of a twofold rendering. The version given above (which presents fewest difficulties) may be thus paraphrased:—"He shall live on for ever,—in the power of an endless life (Hebr. vii. 16); and men whom he has redeemed shall give to Him gifts more costly than that gold of Sheba, which was given to Solomon;—and, as Solomon made intercession for the people (1 Kgs. viii. 28, 29, 54) and blessed them (*ib.* 55) at the dedication of the Temple, so shall He make intercession for His redeemed continually, and bless them by night and by day;—'seeing He ever liveth to make intercession for them.' (Hebr. vii. 25)."

<sup>15</sup> So the *Syriac*: (and most moderns.) *E. V.* (following Jewish authorities) "a handful." *R. Obad. Gaon* applies it in this sense to the Messiah; "At the beginning like a handful of wheat; but afterwards growing into a multitude, like the herbage of the field."

And so *J. Montgomery*:—

"The mountain dews shall nourish  
A seed in weakness sown."

<sup>16</sup> Cp. Hos. xiv. 5-7. Lebanon presents scenes "unrivalled on

And they of the city shall flourish like the grass of the earth.

17 His name shall last for ever ;

While the sun shines, His name shall be perpetuated<sup>17</sup> ;

And men shall bless themselves<sup>18</sup> in Him ;

All nations shall tell of His felicity.

18 Blessed be the LORD God, the God of Israel<sup>19</sup>,  
Who alone does wondrous deeds ;

19 And blessed be His glorious name<sup>20</sup> for ever,  
And let all the earth be filled with His glory<sup>21</sup>.  
Amen and Amen.

20 The prayers of David the Son of Jesse are ended<sup>22</sup>.

earth for wild luxuriant beauty," (I. Taylor, *Sp. of Hebr. Poetry*, p. 75), and abounds with rich aromatic plants.

<sup>17</sup> *Yinnon*: The Kethiv, *yanin*, would be ; "shall produce fresh progeny," or "send forth new shoots."

M. Renan was far from intending to supply a commentary on this verse, when he said of the Lord Jesus ; "Son culte *se rajeunira sans cesse*." Yet it would not be easy to find a more forcible illustration of the meaning of *yanin*.

<sup>18</sup> The word used in Gen. xxii. 18, xxvi. 4. It implies more than the simple passive, (which is used in Gen. xii. 3, xviii. 18, xxviii. 14). Not only are they actually recipients of blessing ; they are also *conscious* of the source from which the blessing flows. Cp. Jer. iv. 2 ; Isai. lxx. 16.

<sup>19</sup> See note on lxviii. 8. Cp. St. Luke i. 68.

<sup>20</sup> 1 Chr. xxix. 13.

<sup>21</sup> In accordance with the promise in Numb. xiv. 21.

<sup>22</sup> The most *obvious* meaning of this is, "The volume containing David's prayers is now completed : " (cp. *kalah* in Exod. xxxix. 32). As Books I and II contain at least sixty Psalms written by David (see pp. 1, 137), the collection might well have been styled "The Prayers of David."—Only one Psalm in Book III is assigned to David.

Yet there is a less obvious meaning, which, often discarded, per-



petually recurs to the mind with impressive solemnity. "Finished are the Prayers of David the Son of Jesse;—exhausted in the one all-embracing aspiration just uttered;—ended in the blaze of glory, which surrounds the reign of Messiah."

*Obs.* David's last words commence: "Thus spake *David the Son of Jesse*:" (2 Sam. xxiii. 1). He there tells us that "all his salvation and all his desire" were in the "everlasting Covenant" which God had made with him, "ordered in all things and sure."—That Covenant was in substance the same as the Covenant with Abraham. (Cp. lxxii. 17.) The Abrahamic Covenant after lasting fourteen generations, had its primary culmination in David. From David (after a brief interval of typical splendour in Solomon) it declined through fourteen more generations; and "about the time of the Babylonish captivity" seemed to fail altogether.—This seeming failure is the subject of Book III.

Then with Books IV and V a new series commences;—a "new song" is put into Israel's mouth, in which all nations, "over the whole earth," are invited to join. And after fourteen more generations the "root and offspring of David" appeared to make good *all* the promises "made to the fathers."

## The Third Book.

### INTRODUCTION.

1. OF the seventeen Psalms contained in this Third Book, *eleven* are ascribed to Asaph (lxxiii-lxxxiii); *five* to the Korahites (lxxxiv, lxxxv, lxxxvii, lxxxviii, and—probably—lxxxix); *one* to David (lxxxvi).

As Psalm lxxxiii belongs to Jehosaphat's time, lxxvi to Hezekiah's, and lxxiv, lxxix to the Chaldean invasion, the title "Asaph" is generally taken to refer to the family, or the choir, of Asaph.

There is no reason, however, why lxxiii, lxxv, lxxvii, lxxviii, lxxx, lxxxi, lxxxii may not have been written by the Founder himself. That he wrote several Psalms of praise is clearly to be inferred from 2 Chron. xxix. 30.

2. But, at whatever time the Psalms were written, the special application of them as grouped together in this Book is, undoubtedly, to the apparent downfall of the Davidic Covenant.

The last Psalm of Book II rose up like "a morning without clouds,"—as if David's sorrows (lxix-lxxi) were over, and that long night of patient suffering were now to be forgotten.

Here in Book III those bright hopes are scattered. The heavens are dark with the thunder-clouds of Divine anger; and the lightning-flashes have struck the Temple itself.

3. Strange dispensation! stirring up thoughts, which were most agonizing to the souls of the faithful.

"Where are the old mercies, the sure mercies, promised to David? Has God cast off His people? Has He forgotten to be gracious? Has He ceased to care even for His true and loyal servants? After so many centuries of preparation for the King Messiah, is all to be in vain? Has God's Covenant failed? Has the great heathen empire at last blotted out Israel's name? Have the foundations of the spiritual world utterly collapsed?"

4. Only a partial answer is given in this Book :—

"To the true Israel, who love God with pure heart, God is still *only good*. The decay of the seed-grain of wheat does not touch the indestructible germ of life within it;—and amidst the crumbling away of the Davidic kingdom, God's promise retains its vitality. As He allowed Jacob and his family to be for awhile cast away in Egypt, and then brought them forth with triumph; so He can now bring back Israel from Babylon, and make His salvation take root in the land, and found a better Zion, in which the First-born shall reign 'supreme above the kings of earth.'"

All this, and much more, is suggested in this Book; but still the actual solution of the problem was deferred. "God's way was in the sea, and His footsteps untraceable." And so the Book concludes with a Psalm which states the mysterious contrast between visible facts and the assurance of faith in its most trenchant form. God's mercy and faithfulness are everlasting: yet David's crown is flung upon the ground, and the mighty nations are reproaching Israel,—“reproaching the (lagging) footsteps of God's Anointed!"

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PSALM LXXIII.<sup>A §</sup>*A Psalm of Asaph.*<sup>†</sup>

1 ONLY<sup>1</sup> good is God to Israel,

<sup>A</sup> The true Israel are they who choose God for their only good :—to them He is wholly good,—in spite of all outward appearances to the contrary.

Book II concluded with "Blessed be the Lord God, *the God of Israel*:" and that in connection with His having bestowed unbounded prosperity on His people.

Book III opens with an expression, which brings before us a very different scene. Israel appears to be severed from God, so that God's servant had, for awhile, been perplexed,—nay, tempted to entertain sceptical thoughts.

This trial was one that must in some degree have beset the faithful of every generation. Doubtless, Asaph would be likely to feel it during the triumph of Absalom. (The title of the Psalm in the Syriac is "On the death of Absalom.") But at every period, when ungodliness prevailed among the rulers of the nation, the painful problem would recur. How heavily it settled on Jeremiah's mind, we see most plainly from his twelfth chapter.

The question was essentially the same, whether it arose from ungodly Israelites oppressing God's servants or from heathen conquerors triumphing over Israel as a nation. In either case it seemed as if God was no longer the *Rewarder* of those who sought Him.—Thus a Psalm written by Asaph in David's time might fitly stand at the head of Bk. III,—the Book of Israel's Decay and Fall.

§ With the latter part of the Psalm compare Psalm xvi.

With v. 18, "ruins," cp. lxxiv. 3.

With vv. 3, 8, 28, cp. Isai. lviii. 20, lviii. 2, 4.

Deut. xxix. 9-28; Isai. lviii; Jer. xii; Job xxi.

† It resembles Ps. I, which was also Asaph's, in contrasting the nominal and the true Israel. There it was trust in ritual observances that was rebuked; here it is trust in outward prosperity.

The next ten Psalms are also inscribed "Asaph's";—though some of them, as lxxiv and lxxix almost certainly relate to the overthrow of Jerusalem by the Chaldeans.—(See *Introd.* to Bk. III.)

<sup>1</sup> Ak.—(see on lxii. 1). *Symm.* πλὴν ὁυτος. *Vulg.* veruntamen.—It implies that a struggle had been going on in his mind. "Nay,

- To the pure in heart<sup>2</sup>.  
 2 But as for me, my feet had almost swerved,  
 My steps had well-nigh slipped away.  
 3 For I was jealous of the boastful men<sup>3</sup>;  
 I beheld the peace of the wicked<sup>4</sup>.  
 4 For there are no bands to their death<sup>5</sup>;  
 And stalwart is their strength.  
 5 They are not in grief, as frail man is,  
 Nor stricken as human kind are.  
 6 Therefore pride is on them as a necklace,  
 Violence clothes them as a mantle.  
 7 Their eye stands forth out of fat<sup>6</sup>;

He is *nothing but good*." So Jeremiah testified in those golden verses which he placed in the very centre of his scroll of Lamentations : (iii. 25).

To Israel he is only good ;—though He wrestle with him through the long, anxious, night, and though He send him limping away from Penueh. Even *then* He is blessing him ; purifying his heart from self-reliance.

<sup>2</sup> Cp. on xxiv. 6 :—those who sought God for Himself, not for His gifts : "the Israel of God," (Gal. vi. 16 ; cp. on cxxv. 5). Their reward is to "see God" (St. Matt. v. 8),—to see Him as "only good." (The contrast is given in v. 27.)

<sup>3</sup> *Holelim* : lxxv. 4.

<sup>4</sup> Eyeing it with anxious and disturbed wonder.—Peace, the fruit of righteousness, (lxxii. 3)—peace to the wicked ! (See Isai. lvii. 20 ; Deut. xxix. 19.)

<sup>5</sup> Nothing (apparently) connecting them with that otherwise universal law, which links on sin and death ;—no bonds that involve *their* dying ;—no pangs of conscience.

The word *chartsubboth* occurs besides only in Isai. lviii. 6 : and is there rendered by LXX. *σύνδεσμον* : (cp. Acts viii. 23).

Yet this fancied freedom of theirs from the constraint of God's law is binding the curse of the law firmly around them. (Cp. Deut. xxix. 18-20.)

<sup>6</sup> As if projecting itself into the outward world ;—upon which it glows.

- The imaginations<sup>7</sup> of the heart swell over<sup>8</sup>.  
 8 They scoff<sup>9</sup>, and utter oppression wickedly<sup>10</sup>,  
 From on high<sup>11</sup> do they speak.  
 9 They have set their mouth in heaven<sup>12</sup>,  
 And their tongue marches through the earth :—  
 10 “ Therefore let Him bring back His people hither<sup>13</sup>,  
 “ And let waters of a full cup be drained off for  
 them ”<sup>14</sup>.

<sup>7</sup> *Maskiyyoth* :—figures carved on a wall in relief, or painted in *fresco* :—used of idolatrous figures, Levit. xxvi. 1 ; Numb. xxxiii. 52 ; Ezek. viii. 12.—What else are the fancies, which occupy the worldly man’s heart, but *idols*,—things of his own creating, the embodiment of his own proud or licentious desires,—accursed by God, (cp. also Prov. xviii. 10, 11 ; Deut. xxviii. 18, 19).

<sup>8</sup> No longer confined to the “chambers of imagery,” they swell up, and burst forth, and overflow. *Into what* they overflow, is told in the following verses. Cp. Jer. v. 28, “They have grown fat ; they shine ; they overflow in words of evil.”

<sup>9</sup> *Jer. irriserunt.*

<sup>10</sup> For the construction cp. lxxv. 5. For *atha*q, cp. xxxi. 18, xciv. 4 ; 1 Sam. ii. 3.

<sup>11</sup> Cp. lxxv. 5 ; Isai. lviii. 4.

<sup>12</sup> As if they were gods, and their words oracles.

<sup>13</sup> *Halom.* This almost requires the verse to be put in inverted commas. The name of God is suppressed contemptuously as in Isai. v. 19, “Let Him make speed and hasten His work that we may see it !”

*Laken* begins an address in Job xx. 2.

<sup>14</sup> *Therefore*, if the religious view be true, *let Him bring back His exiled people* (e.g., David from his flight to Bashan,—Israel from Assyria or Babel) *hither* to Zion,—which is now ours.”

For *hashiv*, cp. lxviii. 22 ; Jer. xv. 19, xxiv. 6.

<sup>14</sup> Let *them* have that full current of prosperity which we now have :—then they will show us the use of “serving God” (Mal. iii. 13-15).

The contrast is given in lxxv, where the “boastful,” who “utter oppression,” are shown what the issue of their fancied triumph will be ;—a cup “full” of mixed wine of the wrath of God, which they must “drain off.”

- 11 Yea, they say; "How does God know?  
 "And is there knowledge in the Most High?"
- 12 Behold<sup>15</sup>, these are wicked men,  
 Yet in eternal prosperity they pile up wealth.
- 13 All<sup>16</sup> in vain have I cleansed my heart,  
 And washed my hands in innocency.
- 14 And I am stricken all day long,  
 And my chastisement is (present) every morning.—
- 15 If I said, Let me speak thus,  
 Lo! I acted disloyally to the generation of Thy  
 children<sup>17</sup>,
- 16 And when I thought how I might understand this,  
 It was weary toil<sup>18</sup> in my eyes:
- 17 Till I went into God's sanctuaries<sup>19</sup>,  
 And considered their after-history<sup>20</sup>.
- 18 Verily<sup>21</sup> in slippery places Thou settest them,

<sup>15</sup> This and the two following verses contain the thoughts to which his "jealousy" (v. 3) tempted him:—but which he *suppressed*; (v. 15).

<sup>16</sup> *Ak*;—"simply to no purpose."

<sup>17</sup> Giving up their cause in cowardly despondency. So to despond were treason against the high privileges of Thy children, who are guided now by Thy fatherly counsel, and are heirs of glory. (For *lagád* see lxxviii. 57.)

<sup>18</sup> *'Amal*. In Eccl. iv. 4, the word occurs twice; and is rendered by *E. V.* once "travail," and once "vanity."—Reasoning on human premises, he laboured in vain to devise any theory that would adequately explain the facts. Cp. Eccl. viii. 17.

<sup>19</sup> *Miqdeshey*: lxxviii. 35.—Removed from the din of the world's movements, in the calmness of the sacred courts, he could realize the eternal holiness and righteousness of God.

<sup>20</sup> *Acharith*: see on xxxvii. 37. Cp. Deut. xxxii. 29; Jer. xii. 4.

<sup>21</sup> *Ak*:—"my view was wrong; after all, the *only true account* is . . ."

- Thou hurlest them down into ruins<sup>22</sup>.  
 19 How are they become a desolation as in a moment<sup>23</sup>,  
 They are ended, they are annihilated with sudden  
 terrors,  
 20 As a dream upon awaking,  
 So, O LORD, when Thou arisest<sup>24</sup>, shalt Thou scorn  
 their image<sup>25</sup>.  
 21 Truly<sup>26</sup> my heart had soured itself<sup>27</sup>;  
 I had pierced myself to my reins.  
 22 And I indeed was boorish and understood not;  
 A very animal was I with Thee<sup>28</sup>.  
 23 Yet am I perpetually with Thee,  
 Thou hast laid hold on my right hand<sup>29</sup>.  
 24 Thou wilt guide me with Thy counsel<sup>30</sup>,

<sup>22</sup> *Mashshuoth*: lxxiv. 3.

<sup>23</sup> *Regd*: Jer. iv. 20.

<sup>24</sup> See xxxv. 23; where the same verbs, *haqitz* and *hair*, are found united. Cp. lxxviii. 65.

<sup>25</sup> Their lives had been only empty forms, destitute of substantial goodness. This hollowness is now made apparent. They are but phantom-like forms;—*images* of true humanity.

<sup>26</sup> *Ki*; "For;"—pointing to an implied—"Strange that this simple solution did not present itself before!"—The truth is, my heart had fretted itself into bitterness, and I did not think of it religiously.

<sup>27</sup> With those fermenting doubts and anxieties.

<sup>28</sup> Though I was supported by Thee, and living "with Thee" as Thy guest (xxxix. 12), yet I was insensible to Thy presence;—intent only on a small section of the visible course of things;—like the irrational animals (2 Pet. ii. 12), that are ever looking down at the ground they are grazing. (Heb. *behemoth*. LXX. κτηνώδης.)

<sup>29</sup> And "saved me from falling over the brink of the precipice;" (*Calvin*:)—saved me from *denying* Thee. Though my filial confidence was weakened, Thy fatherly love did not fail.

<sup>30</sup> Though he could not understand all God's hidden reasons of action, he might safely confide to His (unexplained) ADVICE.



- And afterwards receive me in glory<sup>31</sup>.  
 25 Whom have I in heaven<sup>32</sup>?  
 And beside Thee<sup>33</sup> I desire nought on earth.  
 26 Though my flesh and my heart waste away<sup>34</sup>,  
 My heart's Rock and my portion<sup>35</sup> is God for ever.  
 27 For lo, they who stand aloof from Thee shall perish,  
 Thou rootest out every one that commits fornication  
 against Thee.  
 28 And as for me, nearness<sup>36</sup> to God is my good;  
 I have put my trust in the Lord God,  
 That I may talk of all Thy doings.

<sup>31</sup> Or "(to) glory." LXX. *μετὰ δόξης*.—There, in the glory of God's manifested presence, all will be luminous.

<sup>32</sup> What to me, for the supply of my needs, are all the loftiest intelligences of heaven?

<sup>33</sup> *Heb.* "with Thee." Either "in comparison of Thee;" or "(so long as I am) with Thee." *Symm.* *μετὰ σοῦ*. LXX. *παρὰ σοῦ*:—which ought, no doubt, to be, as at *v.* 23, *παρά* ΣΟΙ: cp. xxxvi. 9, xxxix. 12.—At cxxxix. 18 the LXX. has *μετὰ σοῦ*, and *Symm.* *παρὰ σοι*.

Cp. St. Paul's *παρὰ τῷ Θεῷ*, 1 Cor. vii. 24.

<sup>34</sup> Cp. Job xix. 27.

<sup>35</sup> *Chéleq*: cp. xvi. 5. The very trial, which once perplexed him, has weaned him from the love of earthly things. He is now "pure in heart."

<sup>36</sup> *Qirbath*: as in Isai. lviii. 2. LXX. *τὸ προσκολλᾶσθαι τῷ Θεῷ*. (Cp. *κολλώμενος*, 1 Cor. vi. 17.) *Vulg.* *adhærere Deo*. *Jer.* *appropinquare*. "Nearest to Thee, my God, is best." (THE PSALTER, Cambridge, 1860.) The Psalm thus returns to its commencement.—God is good: purely, absolutely, good: to draw nigh to Him, and abide with Him, must be man's highest good.

LXXIV.<sup>A §</sup>*Maskil of Asaph†.*

- 1 **W**HY, O God, hast Thou cast off<sup>1</sup> for ever<sup>2</sup>,  
 (While) Thy anger smokes<sup>3</sup> against the sheep  
 of Thy pasture<sup>4</sup> ?  
 2 Remember Thy congregation which Thou gainedst<sup>5</sup>  
 of old,

<sup>A</sup> The destruction of the Temple at Jerusalem. (Cp. Jer. lii.)

§ This Psalm is closely related to lxxix.

With v. 1, "Sheep of Thy pasture," cp. lxxix. 13.

2, "Thy inheritance," — 1.

7, 10, 18, 21, "Thy name," — 6, 9, 9.

9, 10, "How long?" — 5.

10, 18, 22, "reproach . . . scoff," — 4, 12.

~~Jer.~~ Jer. lii ; Lam. ii.

† If written by Asaph the contemporary of David, the Psalm must be viewed as a "*vision*" of a future desolation of that city, over which already in David's time the hand of the Destroying Angel had been stretched.

But it seems more probable that it was written at the time of the Chaldean catastrophe (perhaps by a descendant of Asaph), and inserted here in the group of Asaphic Psalms, which all bore so strongly on God's enduring "controversy with His people."

It is objected that v. 9 could not apply to that period, as Jeremiah and Ezekiel were then living. How inconclusive such an argument is, may be seen by comparing Lam. ii. 9, "Her prophets also find no vision from the Lord."

<sup>1</sup> xliii. 2, xliv. 9, 23, lx. 1, 10, lxxvii. 7, lxxxix. 38 ; Lam. ii. 7, iii. 31.

<sup>2</sup> *Lanêtsach* : "in perpetuity ;" "unmitigatedly," vv. 10, 19 ; xlv. 23 : lxxix. 5.

<sup>3</sup> Deut. xxix. 19. Probably with allusion to what took place at Sinai, Exod. xix. 18, xx. 18.—It was God's *violated Law* that rolled forth those dark clouds of calamity upon Israel.

<sup>4</sup> This figure occurs several times in the *Asaphic* Psalms ; see lxxvii. 20, lxxviii. 52, 71, lxxix. 13, lxxx. 1. Cp. Jer. xxiii. 1.

<sup>5</sup> *Qanitha*. Exod. xv. 16.

- Which Thou redeemedst to be the tribe of Thine inheritance<sup>6</sup>,—  
 This Mount Zion, whereon Thou didst dwell<sup>7</sup>.  
 3 Lift up Thy steps<sup>8</sup> to the perpetual ruins,  
 All the havoc that the enemy has made in the sanctuary.  
 4 Thy adversaries have roared in the midst of Thy assembly<sup>9</sup>;  
 They have made their signs to be indeed signs<sup>10</sup>.  
 5 Each man was seen, as if plying aloft  
 Axes in a copse of wood<sup>11</sup>.  
 6 And now they batter down its carved work<sup>12</sup> altogether  
 With hatchet and hammers.  
 7 They have cast Thy sanctuary into the fire,  
 They have profaned the dwelling-place of Thy name  
 to the earth<sup>13</sup>.  
 8 They have said in their heart: "We will destroy<sup>14</sup>  
 them altogether:"

<sup>6</sup> Jer. x. 16, li. 19.

<sup>7</sup> God *had* been wondrously gracious. Was it possible that so much love should have been expended to no purpose? Could the Redemption out of Egypt lead to nothing beyond the captivity in Babylon?

<sup>8</sup> Speedily; Gen. xxix. 1.

<sup>9</sup> *Mo'ed*:—where Thou mettest Thy people. Exod. xxix. 42, 43; Numb. xvii. 19. *Aq. συνταγῆς*.

<sup>10</sup> Their idolatrous standards now occupy the place of our holy symbols (*v.* 9), as if their gods worked *real* miracles. Cp. Ezek. xxi. 21 (26).

<sup>11</sup> Jer. xlvi. 22.—With no more reverence.

<sup>12</sup> *Pittuchim*: used in 1 Kgs. vi. 29 of the "carved figures of cherubim and palm-trees and open flowers" which were on the Temple-walls.

<sup>13</sup> lxxxix. 39.

<sup>14</sup> *Ninah*: cp. Jer. xxv. 38 (*yonah*).

- They have burnt up all God's assemblies<sup>15</sup> in the land.  
 9 We see not our signs<sup>16</sup>: there is no longer any prophet;  
 And there is none among us who knows for HOW LONG<sup>17</sup>!  
 10 How LONG, O God, shall the adversary reproach,  
 And the foe scoff at Thy name perpetually?  
 11 Why drawest Thou back Thy hand, even Thy right-hand<sup>18</sup>?  
 Forth from Thy bosom deal the final stroke<sup>19</sup>!  
 12 For God is my king of old<sup>20</sup>;  
 Working deeds of salvation in the midst of the earth<sup>21</sup>.

<sup>15</sup> *Moddim*: v. 4. *Aq.* and *Symm.* τὰς συναγωγὰς. LXX. ἐσφράς. *Jer.* solemnitates. Cp. lxxxiii. 12.

<sup>16</sup> The Law, given amidst miraculous signs, was full of ordinances, which were standing signs of God's presence. Now all these "tokens for good" were swept away:—the Tabernacle, the sacrifices, the Sabbaths.

<sup>17</sup> Cp. Lam. ii. 9, 13, 20, iv. 13; Jer. xii. 4.—Some false prophets said that the captivity would be over in two years. The length of the captivity had been revealed to Jeremiah (xxv. 11, 12, xxix. 10); but even at the end of the seventy years, Zechariah (i. 12) still used the expostulation "how long?"

<sup>18</sup> Lam. ii. 3. The mention of *cheq* in the next line suggests a comparison of Exod. iv. 7. Moses, after finding his hand leprous, was to restore it to his bosom, and then to draw it forth sound.—Israel, after its first deliverance (out of Egypt), was found stained with the leprosy of sin; which penetrated even to the heart of the nation, David;—so it was placed once more in bondage. Could not the same Almighty power, that healed Moses, heal the nation—heal David's family?—Could He not now produce the "man of His right hand" (lxxx. 17), who should "make an end (*kalle*) of transgression" (Dan. ix. 24)?

<sup>19</sup> *Kalleh*: "finish." (See preceding note.)

<sup>20</sup> Cp. xlv. 4; Exod. xv. 18; Hab. i. 12.

<sup>21</sup> The same words as in Exod. viii. 18 (22 E. V.)

- 13 THOU partedst<sup>22</sup> the sea by Thy strength,  
 THOU shatteredst the heads of sea-monsters<sup>23</sup> on the  
 waters.
- 14 THOU crushedst the heads of Leviathan<sup>24</sup>,  
 And gavest him as meat for a people among the  
 desert-tribes<sup>25</sup>.
- 15 THOU clavest<sup>26</sup> fountain and torrent ;  
 THOU driedst up perennial streams<sup>27</sup>.
- 16 Thine is the day : Thine too the night,  
 THOU establishedst luminary and sun.
- 17 THOU fixedst all earth's boundaries ;  
 Summer and winter—THOU formedst them<sup>28</sup>.

<sup>22</sup> Cp. the references to the Exodus in the Asaphic Psalms lxxvii, lxxviii, lxxx, lxxxi. Other historical recollections occur in lxxvi, lxxxiii.

<sup>23</sup> *Tanninim* : cxlviii. 7. *Tannim* is applied to Pharaoh in Ezek. xxix. 3, xxxii. 2. Cp. Isai. li. 9.

<sup>24</sup> In Job xli the name of the *crocodile* ;—the symbol of Egyptian power.

<sup>25</sup> The corpses of the Egyptians left "on the sea-shore" (Exod. xiv. 31) would be a prey for the jackals and hyænas, who claim the desert as their own.

<sup>26</sup> Broughtest out of the cleft Rock : lxxviii. 15.

<sup>27</sup> The Red Sea would seem to be included (Exod. xiv. 27, *eythun* : Josh. ii. 10, iv. 23), as well as Jordan.

This and the preceding line seem to be antithetic ; as day and night, summer and winter in *vv.* 16, 17.

<sup>28</sup> And they *abide* ; in virtue of the enduring Covenant, Gen. viii. 17. Cp. Isai. liv. 9.

So shall Thy Covenant of grace (*cp.* v. 20) abide through this Deluge of brute force ; which is sweeping away the Temple and its Cherubim of Glory, as the old Flood swept away Paradise and its Cherubim.

*Obs.* In Jer. li Babylon has three times (*vv.* 1, 25) the term *maschith* applied to it. Cp. Gen. vi. 13.

- 18 Remember this<sup>20</sup>; how the enemy reproached, O  
 LORD,  
 And a foolish people<sup>30</sup> scoffed at Thy name.
- 19 Give not over Thy turtle-dove<sup>31</sup> to the herd of wild  
 will<sup>32</sup>,  
 Forget not<sup>33</sup> the herd of thy poor ones<sup>34</sup> for ever.
- 20 Have respect<sup>35</sup> to the covenant;  
 For earth's dark places<sup>36</sup> are full of the homesteads  
 of violence<sup>37</sup>.
- 21 Let not the oppressed man turn back ashamed,  
 Let the poor and needy man praise Thy name.
- 22 Stand up, O God, plead Thine own cause;  
 Remember the reproach of Thee uttered by the fool  
 all day long.
- 23 Forget not the voice of Thy adversaries;

<sup>20</sup> Gen. vii. 1, "God remembered Noah;" when the little Remnant appeared to have been launched in that coffin-like Ark, with no hope of escaping a watery grave. Cp. Lam. v. 1.

<sup>30</sup> Deut. xxxii. 21.

<sup>31</sup> Israel.—The turtle-dove is an emblem not only of tender sadness, but also of faithful affection.

"The voice of the turtle-dove" (Sol. S. ii. 12) was a proof of Spring's having set in. How ineffectual a promise of Harvest-time would Israel's occupation of Canaan prove, if the enemy were now to prevail!

<sup>32</sup> The use of *al titten* followed by *be-nefesh* in xxvii. 12, xli. 2 (cp. Ezek. xvi. 27) strongly favours this rendering.

<sup>33</sup> ix. 18, x. 12. Cp. Deut. iv. 31; Lam. v. 20.

<sup>34</sup> The same double use of *chayyah* occurred in lxviii. 10, 30.

<sup>35</sup> *Habbet*: lxxxiv. 9; Lam. v. 1.

<sup>36</sup> *Machashakkim*:—lxxxviii. 6, 18; Lam. iii. 6.

<sup>37</sup> *Chamas*:—which brought down the judgment of the Deluge: Gen. vi. 11. If it were allowed to advance, would not even the Covenant with Noah fail?

(For *neoth*, see on xxiii. 2.)

The uproar of Thy assailants ascends<sup>38</sup> continually.

<sup>38</sup> *Olch* :—to heaven. There is hope, therefore, even in this sad ending. Cp. Isai. xxxvii. 29, "Because Thy rage against me, and thine uproar, has ascended to my ears, . . ."

LXXV.<sup>A</sup> §

To the Precentor. "Destroy not."† A Psalm of Asaph.

A song.

- 1 **T**HANKS have we given Thee, O God,  
 Thanks have we given, and nigh us is Thy  
 name<sup>1</sup>;  
 Men recount Thy wonders.
- 2 "For I will take the right time<sup>2</sup>;  
 "I myself will judge in equity :
- 3 "The earth and all its inhabitants are dissolved<sup>3</sup>,  
 "I, even I, have poised<sup>4</sup> its pillars<sup>5</sup>." SELAH.

<sup>1</sup> In lxxiv it seemed as if the foundations of the world were yielding. The contrast is presented here.

§ In v. 7, We have the same words that occurred in L. 6. "For God is Judge.

~~67~~ 1 Sam. ii. 1-10 ; Jer. xxv.

† Cp. the Title of lvii.

<sup>1</sup> God was ever near His people (Deut. iv. 7 ; cp. xxx. 14), but now His "*name*," His righteousness, had been *manifested* in immediate nearness to them. Cp. lxxxv. 9 ; Isai. xxx. 27 : ("The *Name* of the Lord cometh *from afar*,"—to execute judgment on the enemy.)

<sup>2</sup> *Moed*: cp. cii. 13 ; Hab. ii. 3 ; Dan. vii. 19, xi. 27, 35. It may be a long-expected time ; but it was fixed by infinite wisdom ; it is the "set time," when matters are ripe for Divine interference. LXX. *ἔταν λάβω καιρόν*.

<sup>3</sup> With fear of coming judgment.—The same word is used in Exod. xv. 15 ; Josh. ii. 9, 24, of the failing hearts of the Canaanites.

<sup>4</sup> Or "adjusted" (as an architect) ; Job xxviii. 25. *Αἰ. ἐσταθμισάμην*.

<sup>5</sup> Job ix. 6 ; Prov. ix. 1.—*They* could never fail ; though to the

- 4 I said to the boastful, "Boast not,"  
And to the wicked, "Exalt not your horn<sup>6</sup>."  
5 Exalt not your horn on high,  
To utter oppression with proud neck.  
6 For not from sun-rise, nor from sun-set,  
Nor from the Desert, comes exaltation<sup>7</sup>;  
7 For God is judge;  
This man He abases, and this He exalts.  
8 For in the LORD'S hand is a cup<sup>8</sup>, and the wine is  
red,  
Full it is of mingled<sup>9</sup> drink, and He pours out of it:  
Its very dregs shall all earth's wicked ones drain off  
and drink.  
9 And I will publish it for ever,  
I will sing to the God of Jacob<sup>10</sup>.  
10 All the horns of the wicked also will I cut off:  
But the horns of the righteous man shall be exalted.

Jew who saw the Temple and its "pillars" (Jer. lii. 17, 20, 21, 22) in ruins, they might seem ready to give way. Cp. 1 Sam. ii. 8.

<sup>6</sup> 1 Sam. ii. 10; Ps. lxxxix. 17, cxlviii. 14; Lam. ii. 17.

<sup>7</sup> *Harim*: as in *vv.* 5, 7.—The reference was, perhaps, primarily to the Assyrians. The proud King who had planted his throne on his northern mountains, attributed his power to the Sun-God.—Nay; not the orient, nor meridian, nor occidental rays of the Sun gave him his exaltation. "God is the Judge,"—the righteous arbiter, the sovereign Disposer;—who raises and can abase.

<sup>8</sup> A "cup of horror," Isai. li. 17. Jerusalem was to drink it first (Jer. xxv. 18), and then the rest of the nations. Cp. Hab. ii. 16. In Jer. li. 7, Babylon itself had been "the golden cup in the hand of the Lord," of whose wine the nations drank and were maddened.

<sup>9</sup> Mingled with spices, etc., and therefore strong.

<sup>10</sup> See xx. 1, xlvi. 7, 11. Cp. lxxvi. 6, lxxxi. 4, lxxxv. 1.



LXXVI.<sup>A</sup> §

*To the Precentor : on Neginoth. A Psalm of Asaph. A Song.*

- 1 WELL known<sup>1</sup> in Judah is God ;  
Great is His name in Israel<sup>2</sup>.  
2 At Salem<sup>3</sup> was His tabernacle<sup>4</sup>,  
And His covert<sup>5</sup> in Zion.  
3 There brake He the fire-darts<sup>6</sup> of the bow,  
Shield and sword and battle<sup>7</sup>. SELAH.  
4 All-bright art Thou<sup>8</sup> ; more glorious  
Than the mountains of prey<sup>9</sup>.  
5 Spoiled are the stout of heart ; they slumbered their  
sleep ;

<sup>A</sup> The LXX. has : " Respecting the Assyrian ; " *i.e.*, Sennacherib. The deliverance from Sennacherib stands out with a prominence that makes it second only to the deliverance out of Egypt. (Cp. Isai. xxx. 29.)

§ The close connection of this Psalm with the preceding is evident.

With v. 1, " His name,"	Cp. lxxv. 1.
6, " God of Jacob,"	— 9.
9, " when God arose to judgment,"	— 2, 7.
9, " all the meek ones of earth,"	— 8.

<sup>1</sup> *Nodâ* : ix. 16, xlviii. 3.

<sup>2</sup> Hezekiah had laboured to re-unite Israel in a passover celebration : 2 Chr. xxx. 1.

<sup>3</sup> Yes, now it was a time to recal that old name *Salem*, " peaceful and safe : "—city of the " King of righteousness."

<sup>4</sup> *Sukko* : xxvii. 5 ; Lam. ii. 6. (Or " His lair : " Jer. xxv. 37.)

<sup>5</sup> *Meónatho* : Deut. xxxiii. 27.

<sup>6</sup> *Rishpey* ;—used of " lightning-flames " in lxxviii. 48.

<sup>7</sup> Or " war-equipment : " Hos. ii. 20. Assyria's power was now broken : Isai. xiv. 25.

<sup>8</sup> Thou—on lowly Zion.

<sup>9</sup> Frequented by ravenous wild-beasts ;—as Hermon and Lebanon ;—which symbolized heathen powers, (lxviii. 15.) Cp. Sol. S. iv. 8 ; " With Me from Lebanon, bride ! with Me from Lebanon thou

- And none of the mighty men could find their hands<sup>10</sup>.  
 6 At Thy rebuke, O God of Jacob,  
 Both chariot and horse fell into deep slumber<sup>11</sup>.  
 7 Thou art to be feared, even Thou,  
 And who may stand before Thee, when once Thy  
 wrath rises<sup>12</sup>?  
 8 From heaven Thou causedst sentence to be heard<sup>13</sup>;  
 Earth feared and was still;  
 9 When God arose to judgment,  
 To save all the meek ones of earth. SELAH.  
 10 For the wrath of man shall yield thanks to Thee<sup>14</sup>,  
 With a residue of great wrath shalt Thou gird Thee<sup>15</sup>.  
 11 Vow, and pay to the LORD your God, all that are  
 around Him;—  
 Let men bring presents<sup>16</sup> to the Awful One<sup>17</sup>.

must go: thou shalt look from the top of Amana, from the top of Senir and Hermon, from the coverts (*meonoth*) of lions, from the mountains of leopards." Cp. Nahum ii, 11, 12, iii. 1.

<sup>10</sup> The hands so lately lifted up in haughty menace against Salem were now struck by death-paralysis, and let their weapons fall from their grasp.

<sup>11</sup> Cp. Isai. xliii. 17.

<sup>12</sup> *Lit.* "sithence Thy wrath." (*Del.* notices the *az* of Ps. ii. 5.)

<sup>13</sup> "God employed the natural elements as His servants to humble the oppressor,—as He did in Russia in 1812." (*Vaihinger.*) Cp. Isai. xxxiii. 10.

<sup>14</sup> Shall give occasion for thanksgiving (as in lxxv. 1).

<sup>15</sup> As with a sword: xlv. 3.—*Man's* wrath, when allowed to work, shall serve God's purpose. Then He will step in, and turn back the fierce tide of wrath upon the oppressor. Cp. Jer. xxv. 12. "When the seventy years are accomplished, I will visit upon the King of Babylon and that nation their iniquity."

<sup>16</sup> Cp. 2 Chr. xxxii. 23.

<sup>17</sup> *Mora* :—"object of dread." Isai. viii. 12.

- 12 He shall repress<sup>18</sup> the spirit of princes ;  
 Awful is He to the kings of earth.

<sup>18</sup> *Lit.* "cut off;" as a gardener cuts the clusters of grapes from a vine (Lev. xxv. 5).—So easily should the pride of kings fall before His rebuke.

LXXVII.<sup>A</sup>

*To the Precentor, on Jeduthun. A Psalm of Asaph.*

- 1 **M**Y voice is towards God, and fain would I cry out ;  
 My voice is towards God ; and oh hearken  
 Thou unto me.
- 2 In the day of my trouble<sup>1</sup> I inquired after the Lord ;  
 In the night my hand was poured forth, and inter-  
 mitted not<sup>2</sup> ;  
 My soul refused to be comforted<sup>3</sup>.
- 3 I remembered God, and mourned ;  
 I mused, and my spirit sank in gloom<sup>4</sup>. SELAH.

<sup>A</sup> The conclusion of the Psalm shows that it is to be viewed as an *Introduction* to the great historical Psalm which follows it.

*Ps.* Hab. iii.

<sup>1</sup> Jacob's expression in Gen. xxxv. 3. Cp. Hab. iii. 16.

<sup>2</sup> In speechless appeal to God, his hand was "poured out,"—as in unintermitting stream. Cp. Lam. iii. 49, "Mine eye is poured forth, and will not be quiet, *without intermission*."

<sup>3</sup> As Jacob, when he lost Joseph, Gen. xxxvii. 35 :—as bereaved Rachel, Jer. xxxi. 15. So Asaph, when he saw (in vision, or in history) the captivity of Israel's children,—of Joseph's, first of all.

<sup>4</sup> *Hithüttef*: "wrapt itself up:"—as in a mantle of dark thoughts. The LXX. here has *ὠλιγοψύχησε*: in cxliii. 4, *ἡκηδίασεν*: in cvii. 5, cxlii. 3, cxliii. 7, they have *ἐκλείπειν*,—to "die away" as in a swoon.—Darkness comes like a veil over the eyes of one who is fainting away. In Lam. ii. 12 E.V. renders the word, "swooned."

His spirit fainted, and the eye of faith was veiled with a dark mist.

- 4 Thou heldest my eyes watching<sup>5</sup> :  
 I was perplexed<sup>6</sup>, and spoke not.  
 5 I thought over the days of old<sup>7</sup>,  
 The years of long ages.  
 6 I remembered my song in the night<sup>8</sup>,  
 I communed with my heart, and my spirit made  
 search :—

- 7 “Will the Lord cast off for ever?  
 “And will He never again be gracious?  
 8 “Is His mercy come utterly to an end?  
 “Has the promise failed for all generations?  
 9 “Has God forgotten to feel pity?  
 “Has He in wrath shut up<sup>9</sup> His compassions?”  
 SELAH.

- 10 Then I said; “It is my weakness<sup>10</sup>;—  
 “Oh the years<sup>11</sup> of the right hand of the Most High!  
 11 “I will call to mind the doings of the LORD<sup>12</sup>,

<sup>5</sup> As if in unrelieved sentry. *Lit.* “Thou heldest the watches of my eyes.” *Theodotion* : ἐκράτησας φυλακὰς ὀφθαλμῶν μου.

<sup>6</sup> *Nifām* :—perplexed with this painful problem, as Pharaoh (Gen. xli. 8) and Nebuchadnezzar (Dan. ii. 3) with their dreams.

<sup>7</sup> Cp. Deut. xxxii. 7; Lam. ii. 17, v. 21 :—that long history of God’s faithful love and holy jealousy, which lxxxviii sets forth.

<sup>8</sup> Job xxxv. 10.

<sup>9</sup> As in a closed hand;—closed against the needy sufferer, Deut. xv. 7.

<sup>10</sup> Or “sickness :” cp. Jer. x. 19. *Aq.* ἀρρώστια μου.

<sup>11</sup> *Shenoth*; as in v. 5. *His* “years were through all generations” and “could not fail;” cii. 24, 27 :—“in the midst of the years He would yet revive His work” (Hab. iii. 2).

<sup>12</sup> *ΥΑΗ* :—the Almighty Redeemer : (lxviii. 4).—The Psalmist has already rekindled his faith by reverting to the Exodus.

- “Surely I will remember Thy wondrous deed<sup>13</sup> from  
of old.
- 12 “Yea, I will meditate on all Thy work,  
“And muse on Thy great doings.”
- 13 O GOD, Thy way is in holiness<sup>14</sup>;  
What God is so great as GOD?
- 14 Thou art the God, the Wonder-worker;—  
Thou displayedst Thy strength among the peoples.
- 15 With (high) arm Thou redeemedst Thy own people,  
The sons of Jacob and Joseph<sup>15</sup>. SELAH.
- 16 The waters saw Thee, O God;  
The waters saw Thee; they were in pangs<sup>16</sup>;  
The depths also were troubled.
- 17 The clouds poured down in water;  
The skies uttered a voice;  
Thine arrows also went abroad.
- 18 The voice of Thy thunder-crash was in the whirl-  
wind,  
Lightnings shone across the world,  
The earth trembled and quaked.

<sup>13</sup> *Pele*: Exod. xv. 11; Ps. lxxviii. 12, lxxxix. 5; Isai. xxv. 1.

<sup>14</sup> Surrounded by holiness:—free from everything allied to unfaithfulness, weakness, or change of purpose. Cp. Exod. xv. 11.

<sup>15</sup> Cp. lxxx. 1, lxxxi. 4, 5. The *Targ.* has: “The sons whom Jacob begat and Joseph nourished.”—A comparison of lxxviii. 9, 67, would rather lead one to think of Ephraim and Manasseh as “Joseph’s sons;”—the “sons of Jacob” being Joseph’s brethren.

All alike were God’s redeemed people. Forgetfulness of this was at the root of Israel’s national calamities.

<sup>16</sup> Birth-pangs;—for a nation was born in the waters of the Red Sea; born supernaturally; cxiv. 7. Cp. Hab. iii. 10; where the mountains travail in birth with the Law. *Aq.* ὠδίνῃσιν.

- 19 In the sea was Thy way,  
 And Thy roads<sup>17</sup> in mighty waters,  
 And Thy footsteps were not known<sup>18</sup>.  
 20 Thou leddest Thy people as sheep,  
 By the hand of Moses and Aaron<sup>19</sup>.

<sup>17</sup> *Shevilim*; occurs only here and in Jer. xviii. 15, "the ancient roads."

<sup>18</sup> No trace of His route was left behind. He "drove His horses" (Hab. iii. 15) through the depth, and then the waters rushed down over the prints of His march. No man can track out His proceedings. (Rom. xi. 33.) Only so much is certain; that He, who found a way for extricating His people out of that peril, may be trusted by them in the greatest distresses.

<sup>19</sup> Quoted from Numb. xxxiii. 1. *Vaihinger* remarks: "Moses and Aaron were but *His* instruments. He can raise up like means of blessing for His people now.—With this thought the minstrel lets his harp drop, and reclines in fulness of faith on God's fatherly Love."

## LXXVIII.<sup>A §</sup>

### *Maskil of Asaph†.*

<sup>A</sup> A sketch of the first great cycle of Israel's national history, from the Exodus down to David's reign:—exhibiting God's unfailing goodness and mercy to Israel amidst their constant rebellions against Him. This first cycle was marked by the predominance of Ephraim; in whose tribe the Ark was placed. After their failure, signalized by the capture of the Ark and the rejection of Shiloh, David was raised up to commence another cycle, under fuller and firmer promises.

Will this new cycle present a happier history?

That no safeguard might be wanting, Asaph composed this "*Maskil*:"—every stage of which contains a warning against unbelief. Surely the nation will now follow the good guidance of their God!—If they do not, must not Judah suffer as Ephraim had done?

- 1 "LISTEN, O my people, to my law<sup>1</sup>,  
 "Bend your ear to the words of my mouth."  
 2 I would open my mouth in a parable<sup>2</sup>,  
 I would pour forth enigmas<sup>3</sup> from the olden-time.  
 3 What we have heard and known,  
 And our fathers have recounted to us,

§ Among other links of connection with the preceding Psalm,—

With v.	1, "my people,"	cp. lxxvii. 15, 20.
	2, "from the olden-time,"	— 5, 11.
	7, "God's doings,"	— 12.
	12, "He wrought wonders,"	— 14.
	17, 35, 56, "the Most High,"	— 10.

*Obs. 1.* The leading tone of the Psalm is given by the recurring *lo ne'emanah*, *lo he'eminnu*, of vv. 8, 22, 32, 37.—In this, as in many other points, lxxviii stands as the contrast of lxxxix, the keynote of which is *emunah*.

*Obs. 2.* This Psalm throws light on the whole of Israel's history.

עז Ezek. xx; Jer. vii, xxvi. 1-9; Acts vii.

+ If this Psalm were composed by Asaph the Seer, we may infer from the allusion to the Temple in v. 69 and the mention of David in vv. 70-72, that he survived David some years.

<sup>1</sup> The first verse seems to stand at the head of the discourse as God's own words. (Cp. Isai. i. 2, 3.)

(a) This is implied in "Hear, O my people." See L. 7, lxxxix. 8, 11, 13. Cp. 2 Sam. vii. 7, 8, 11; 1 Kgs. viii. 16, xiv. 7; Isai. xl. 1, lxiii. 8; Jer. vii. 12.

(b) In "My law;" see lxxxix. 30; Isai. li. 7; Jer. vi. 19, ix. 13 (12), xvi. 11. Cp. Isai. i. 10.

*Obs. 1.* In Isai. lv. 3 "bend your ear" is part of God's own words.

*Obs. 2.* There is at the same time a reference to Deut. xxxii. 1 (also referred to in Isai. i. 2). Moses had at that period warned the people prophetically. Asaph now repeats the warning more explicitly by recounting the *Facts* of the Divine Government. God had all along been speaking to Israel in *FACTS*.

<sup>2</sup> Or "an *Analogy*." The men, who lived in the new cycle of history (*dor*) opening out under David and Solomon, were to study the principles of the Divine Rule as set forth in this narrative of what had occurred in that first cycle. (Cp. v. 8.)

<sup>3</sup> The strange problems (LXX. προβλήματα) connected with Israel's repeated afflictions. This Psalm in fact supplies an answer to the question in lxxiv. 1, "Why hast Thou cast off?" See vv. 59-62; Jer. vii. 12-15. (Cp. xlix. 1-4.)

- 4 We will not hide from their sons of the next generation;  
 Recounting the praises of the LORD,  
 And His strength and wondrous works, which He did.
- 5 He even set up a testimony in Jacob, and fixed a law in Israel;  
 Which He commanded our fathers to make known to their sons<sup>4</sup>.
- 6 That the next generation might know, the sons who were yet to be born;  
 That they might stand up<sup>5</sup> and recount them to their sons:
- 7 And might put their confidence in God,  
 And not forget God's doings,  
 And keep His commands.
- 8 And not be as their fathers,  
 A refractory and rebellious<sup>6</sup> generation;  
 A generation that prepared<sup>7</sup> not their heart,  
 And whose spirit was not steadfast with God.
- 9 Ephraim's sons, well-armed and skilful bow-men<sup>8</sup>,

<sup>4</sup> Cp. Exod. xiii. 8, 14; Deut. iv. 9, vi. 7, xi. 19, xxxi. 26; Josh. iv. 22.

<sup>5</sup> Or "rise up;"—as a generation. Judg. ii. 10.

<sup>6</sup> *Sorér u-moreh*:—the words used in Deut. xxi. 18, 20 of the profligate son, who, after being corrected, still remained disobedient. (Also in Jer. v. 23.)

For *sorér*, see Isai. xxx. 1, lxx. 2.

*moreh*: Numb. xx. 10, 24. Cp. Deut. xxxi. 27.

Such would Israel be, if it repeated the old history.

<sup>7</sup> Or "fixed." See 1 Sam. vii. 3; Job xi. 13; 2 Chron. xx. 33. *Vulg.* direxit. *Jer.* præparavit. *Ewald*: ohne Herzens-festigkeit.

<sup>8</sup> *Lit.* "bearers—drawers—of the bow." Cp. Jer. xlv. 9.



- Turned back<sup>9</sup> in the day of battle.  
 10 They kept not the covenant of God,  
 And refused to walk in His law.  
 11 And they forgot His great doings,  
 And the wondrous works which He had showed  
 them.  
 12 In the sight of their fathers had He wrought wonders,  
 In the land of Egypt, the field of Zoan.  
 13 He clave the sea, and led them across,  
 And made the waters to stand like a mound<sup>10</sup>.  
 14 And He led them with a cloud by day,  
 And all the night with a fire.  
 15 He clave rocks<sup>11</sup> in the wilderness,  
 And gave them drink as from the depths of ocean.  
 16 And brought forth streams from the cliff<sup>12</sup>,  
 And made the waters flow down as rivers.  
 17 Yet they went on to sin yet more against Him,  
 Rebelling against the Most High in the desert.  
 18 And they tempted<sup>13</sup> God in their heart,  
 Craving food for their appetite.  
 19 And they spake against God ;  
 They said, " Is God able  
 "To spread a table in the wilderness ?

<sup>9</sup> In cowardly flight :—so *hafûk* is used in Judg. xx. 39, 41.

<sup>10</sup> See on xxxiii. 7.

<sup>11</sup> *Tsurim* : Exod. xvii. 6. (Cp. on xviii. 2, cxiv. 8.)

<sup>12</sup> *Se'û* :—the crag of Meribah-Kadesh ; Numb. xx. 8, 9, 11. (Cp. Deut. xxxii. 13.)

<sup>13</sup> *Made experiment* on Him ;—questioning whether He was really leading them in love.

20 "Lo, He smote the rock and waters gushed out,  
 "And streams overflowed ;  
 "Is He able to give bread also ?  
 "Can He prepare flesh for His people ?"

21 Therefore the LORD heard<sup>14</sup> and was wroth<sup>15</sup>,  
 And fire was kindled against Jacob,  
 And anger also rose up against Israel :

22 Because they believed not in God,  
 And trusted not in His salvation<sup>16</sup>.

23 Yet He had commanded the clouds above,  
 And opened the doors of heaven ;

24 And rained on them manna to eat,  
 And gave them the corn of heaven.

25 Bread of mighty ones<sup>17</sup> did each man eat ;  
 He sent them provisions in abundance<sup>18</sup>.

26 He made the east-wind to go forth in heaven,  
 And by His power He led on<sup>19</sup> the south wind ;

27 He rained flesh also upon them as dust,  
 And feathered fowl as the sand of the sea ;

28 And dropped them in the midst of His camp  
 Round about His dwellings.

29 And they ate and were sated to the full ;

<sup>14</sup> Numb. xi. 11.

<sup>15</sup> *Hithäbber*, as in vv. 59, 62 ; Deut. iii. 26.

<sup>16</sup> Or "saving power ;"—which had been so signally proved in their rescue out of Egypt. Cp. note on xci. 16.

<sup>17</sup> Ample to maintain the strength of Israel's mighty ones (*abbirim* : Lam. i. 15 ;—where it is parallel to *bachurim* ; cp. v. 31).

<sup>18</sup> *Lasová* : "to satiety"—(their own word, Exod. xvi. 3).

<sup>19</sup> As in v. 52 ; Exod. x. 13. He called forth and guided the winds, as easily as a shepherd does his flock.

- Yea, their own lust<sup>20</sup> He brought home to them.  
 30 They were not yet parted<sup>21</sup> from their desire,—  
 Their meat was yet in their mouths,—  
 31 When the wrath of God came up against them  
 And slew of the stoutest among them,  
 And laid low the young men of Israel.  
 32 For all this they sinned still more,  
 And believed not in His wondrous works.  
 33 So He consumed their days in vanity,  
 And their years in terror<sup>22</sup>.  
 34 When He slew them, then they inquired after  
 Him ;  
 They returned and sought early after God ;  
 35 And remembered that God was their Rock,  
 And God most High their Redeemer<sup>23</sup>.  
 36 And they flattered Him with their mouth,  
 And lied to Him with their tongue.  
 37 But their heart was not firm<sup>24</sup> towards Him,  
 And they were not faithful in His covenant.  
 38 And He, so merciful, forgave<sup>25</sup> iniquity, and would  
 not destroy ;  
 And often drew back His anger, and would not  
 rouse all His wrath.

<sup>20</sup> *Tüavah*:—whence the name *Qivroth-hattüavah*, "Graves of Lust." Numb. xi. 4, 34, 35. (Cp. Gen. iii. 6.)

<sup>21</sup> *Nazoru*: "estranged." Cp. *le-zara*, Numb. xi. 20.

<sup>22</sup> *Behalah*:—the word used in Levit. xxvi. 16.—The reference is to the sentence of Forty-years' wandering in the Desert; Numb. xiv. 28-34. (Cp. xc. 7.)

<sup>23</sup> "Rock . . . Redeemer:" as in xix. 14.

<sup>24</sup> *Nakon*: fixed; settled; upright. Cp. li. 10.

<sup>25</sup> *Yekapper*: Deut. xxi. 8. (See Intr. to lxxix, obs. 3.)

- 39 And He remembered that they were flesh<sup>26</sup>,  
 A breath that passeth and returns not.
- 40 How often did they rebel against Him in the  
 wilderness,  
 And grieve Him in the desert!.
- 41 And still afresh they tempted God,  
 And limited<sup>27</sup> the Holy One of Israel.
- 42 They remembered not His hand,  
 The day when He redeemed them from the foe ;
- 43 How He set His signs<sup>28</sup> in Egypt,  
 His prodigies in the field of Zoan.
- 44 He turned their rivers to blood,  
 And they could not drink of their streams.
- 45 He sent among them dog-flies which devoured  
 them.  
 And frogs which destroyed them.
- 46 He gave their crops to the caterpillar,  
 And their labour to the locust.
- 47 He killed their vines<sup>29</sup> with hail,  
 And their sycamores with sleet.
- 48 And gave up their cattle to the hail,  
 And their flocks to the lightning-flames.

<sup>26</sup> Therefore, while He would not "clear the guilty," He dealt out His punishment in measure. Cp. Gen. vi. 3.

<sup>27</sup> *Hithvu*. By entertaining mean and circumscribed notions of His power, and goodness, and faithfulness. (Cp. *tavah* in Numb. xxxiv. 7, 10.) So they profaned the glory of the HOLY ONE, who had "been sanctified before them" by so many miraculous deeds.

<sup>28</sup> *Sam othoth* : Jer. xxxii. 20.

<sup>29</sup> That the vine was cultivated of old in Egypt is proved by "numberless monuments" (Ebers : *Egypten*, i. 322).

- 49 He sent against them the fire of His anger,  
 Wrath, and indignation, and trouble ;  
 A mission<sup>30</sup> of angels of woes.
- 50 He levelled a way for His anger,  
 And held not back their soul from death,  
 But gave their life over to the pestilence ;
- 51 And smote every first-born in Egypt,  
 The first-fruits of strength in the tents of Ham<sup>31</sup>.
- 52 And He made His own people to go forth as sheep,  
 And led them on as a flock in the wilderness.
- 53 He guided them in safety, and they had no fear ;  
 And the sea overwhelmed their enemies.
- 54 He brought them to His holy territory,  
 This mountain<sup>32</sup> which His right hand won.
- 55 He drove out the heathen before them,  
 And portioned them<sup>33</sup> out with the line of allot-  
 ment ;  
 And in their tents He settled the tribes of Israel.
- §
- 56 But they tempted and rebelled against the Most  
 High God,  
 And observed not His testimonies.
- 57 And swerved and were disloyal as their fathers ;  
 They started aside, like a treacherous bow<sup>34</sup>.

<sup>30</sup> *Commissioning* a squadron of angels to pour out the vials of His wrath. LXX. ἀποστολήν.

<sup>31</sup> Mizraim was a son of Ham : Gen. x. 6.

<sup>32</sup> Canaan at large may be so spoken of. Cp. Exod. xv. 13, 16, 17 ; Deut. xi. 11 ; Isai. xi. 9, lvii. 13.

<sup>33</sup> That is, their land.

<sup>34</sup> That sends its arrows anywhere but to the mark. Cp. Hos. vii. 16.

- 58 They grieved Him with their high-places,  
And moved His jealousy<sup>35</sup> with their sculptures.
- 59 God heard, and was wroth,  
And deeply abhorred Israel :
- 60 And abandoned<sup>36</sup> the tabernacle at Shiloh,  
The tent He had made His dwelling<sup>37</sup> among men.
- 61 And He delivered His strength<sup>38</sup> to captivity,  
And His beauty into the hand of the foe.
- 62 And gave up His people to the sword<sup>39</sup>,  
And was wroth with His inheritance.
- 63 The fire devoured His young men,  
And His maidens were without bridal song.
- 64 His priests fell by the sword,  
And His widows wept not<sup>40</sup> !
- 65 So the LORD awoke, as one that had slept,  
As a mighty man, joyous with wine.
- 66 And He smote backward<sup>41</sup> His foes ;  
He laid on them a perpetual reproach.

<sup>35</sup> Deut. xxxii. 16, 21. Cp. on lxxix. 5.

<sup>36</sup> Or "rejected;" Jer. xii. 7, xxiii. 33, 39. *Symm.* ἀπέρριψε.  
LXX. ἀπόσπασε.

<sup>37</sup> *Shikken*. Cp. Josh. xviii. 1, xxii. 19 ; Jer. vii. 12.

<sup>38</sup> The "Ark of His strength:" cxxxii. 8 :—which is also referred to by "beauty" in the next line : cp. Lam. ii. 1.

<sup>39</sup> When the Ark was taken, thirty thousand men of Israel fell.  
1 Sam. iv. 3-11.

<sup>40</sup> So sudden and overwhelming was the disaster that the widow's heart broke. Cp. 1 Sam. iv. 19-22.

<sup>41</sup> "*Backward*," in flight. This is the common force of *achor* (e.g., xl. 14, cxxix. 5). For *hikkah* in the sense of "putting to flight," see Gen. xiv. 15 ; Judg. xi. 33 ; 2 Sam. v. 25.

- 67 And He rejected the tent of Joseph<sup>42</sup>,  
 And chose not the tribe of Ephraim :  
 68 But chose the tribe of Judah,  
 The hill of Zion which He loved<sup>43</sup>.  
 69 And He built up His sanctuary like the hills ;  
 As the earth which He has founded for ever<sup>44</sup>.  
 70 He chose David also His servant,  
 And took him from the folds of sheep ;  
 71 From following the ewes He brought him,  
 To feed Jacob His people<sup>45</sup> and Israel His inheritance.  
 72 So he fed them after the integrity of his heart,  
 And with the prudence of his hands he guided them.

<sup>42</sup> The tent at Shiloh, inside the tribe of Ephraim.—Cp. “the tent of David” in Isai. xvi. 5.

<sup>43</sup> Part of Jerusalem was in Benjamin and part in Judah. Cp. on lxviii. 27 ; Deut. xxxiii. 12 ; Josh. xv. 63 ; Judg. i. 8, 21.

<sup>44</sup> Towering aloft like the mountains ; fixed firmly as the earth.

<sup>45</sup> Cp. 2 Sam. vii. 7, 8 ; “All the time I have walked amidst all the Sons of Israel, spake I a word with any of the tribes of Israel whom I commanded *to feed my people Israel*, saying, Why have ye not built me a house of cedars ?”

## LXXIX.<sup>A §</sup>

### *A Psalm of Asaph.*

<sup>A</sup> Like lxxiv, this Psalm takes us into the midst of the Chaldean overthrow.

Ps. lxxvii had shown us God's people,—His flock,—under the shepherd care of *Moses and Aaron*. Ps. lxxviii had traced the onward course of Israel till it was placed under the rule of *David*. What may not be hoped for in the future ?

Alas ! In lxxix the “tabernacle of David has fallen down.” The Temple that seemed firm as the solid earth is in ruins. We must look onward (lxxx) for the true “Shepherd of Israel.”

§ For the connection of lxxviii and lxxix, cp. lxxviii. 71, “to feed Jacob His

- 1 O GOD, the heathen have come into Thy inheritance,  
 They have polluted Thy holy Palace<sup>1</sup>,  
 They have made Jerusalem ruinous heaps<sup>2</sup>.
- 2 They have given the corpse of Thy servants to be  
 meat for the fowl of heaven,  
 The flesh of Thy godly ones<sup>3</sup> to the beasts of the  
 earth.
- 3 Their blood have they poured forth like water round  
 about Jerusalem,  
 And there was none to bury them.
- 4 We are become a reproach to our neighbours,  
 A jeer and a derision to them that are round about  
 us.
- 5 How long, O LORD, wilt Thou be unceasingly<sup>4</sup> angry,  
 While Thy jealousy<sup>5</sup> burns like fire?

people, and Israel *His inheritance*," with lxxix. 1, "O God, the heathen have come into *Thy inheritance*."

Obs. 1. The Psalm concludes with claiming that Israel was still "God's people and the sheep of His pasture."

Obs. 2. "*Thy Name*" occurs three times (vv. 6, 9), and "reproach," also, three times (vv. 4, 12).

Obs. 3. *Kapper*, which occurs in v. 9, is found in only two other places in the Psalms, lxxv. 3; lxxviii. 38.

*AB* Jer. vii. 29-34; Ps. xlii; Deut. xxviii. 26.

<sup>1</sup> See on v. 7. Cp. xi. 4; Mic. i. 2; Jon. ii. 5, 8; Hab. ii. 20.

<sup>2</sup> So fulfilling that prophecy of Micah (iii. 12), which was quoted by Jeremiah (xxvi. 18).

<sup>3</sup> *Chasideyka*, xxx. 4, L. 5. (Hence, perhaps, the *Hasidæans* took their name: See 1 Macc. vii. 16, ff.)

<sup>4</sup> Or "unmitigatedly,"—as if finally and in perpetuity. Cp. lxxiv. 1, lxxxix. 46.

<sup>5</sup> Word of awful significance, (lxxviii. 58; Numb. xxv. 11; Deut. xxix. 19. Cp. Exod. xxxiv. 14). Yet in the mouth of Israel, it implied an admission of past guilt, and involved also an appeal to God's covenanted Love;—for *jealousy* belongs to Love. (Cp. Sol. S. viii. 6.)



- 6 Pour out Thy wrath on the nations that have not  
known Thee<sup>6</sup>,  
On the kingdoms that have not called on Thy name ;
- 7 For men have devoured Jacob,  
And his habitation have they laid waste.
- 8 Remember not to us the sins of ancient times<sup>7</sup> ;  
Speedily let Thy compassions overtake us<sup>8</sup> ;  
For we are brought very low<sup>9</sup>.
- 9 Help us, O God of our salvation, for the glory of  
Thy name<sup>10</sup> ;  
And deliver us and forgive<sup>11</sup> our sins, for Thy name's  
sake.
- 10 Why should the heathen say, "Where is their God?"  
Let there be displayed among the heathen in our  
sight  
Vengeance for Thy servants' blood that was poured  
forth.

<sup>6</sup> Jer. x. 25.—The prayer is in the nature of an *expostulation*.  
"Why choose us to know Thee, if the only consequence is to be  
that we are to drink, alone and for ever, the cup of Thine indigna-  
tion?" Such an *expostulation*, clearly, could only come from God's  
true servants (cp. vv. 2, 10).

<sup>7</sup> *Rishonim*. See Levit. xxvi. 45, "And I will remember to them  
the covenant of ancient times." Cp. on lxxxix. 49, cxxxii. 1. See  
also Jer. xi. 10.

*Hammond* quotes the Jewish saying: "There is no visitation  
that does not contain in it a grain of the (golden) calf." Cp. Lam.  
v. 7.

<sup>8</sup> Or "come to meet us"—(cp. on lix. 10)—before we are utterly  
annihilated. LXX. προκαταλάβεωσαν.

<sup>9</sup> *Symm.* ἡτονήσαμεν, as at cxvi. 6, cxlii. 6.

<sup>10</sup> That is now their only plea,—God's revealed "NAME," Exod.  
xxxiv. 5-7. Cp. Jer. xiv. 7, 21; Ps. lxxiv. 7, 10, 18, 21, lxxv. 1.

<sup>11</sup> *Kapper al*:—rendered in Exod. xxx. 15, "make atonement  
for."—*Forgive*: even as Thou didst to our fathers, lxxviii. 38.

11 Let the groaning<sup>12</sup> of the captive come before Thee;  
According to the might of Thy arm enlarge Thou  
the sons of death<sup>13</sup>.

12 And pay back to our neighbours seven-fold into  
their bosom

Their reproach, which they reproached Thee with,  
O LORD.

13 So we, Thy people and sheep of Thy pasture,  
Will give Thee thanks for ever,  
And recount Thy praise<sup>14</sup> from age to age.

<sup>12</sup> *Enqath*, as at xii. 5. Cp. Exod. ii. 24.

<sup>13</sup> Those who are doomed;—whom death already claims as her own. Cp. cii. 20 (which sounds like a response to lxxix. 11.)

<sup>14</sup> Their high national vocation; lxxviii. 4. Cp. Isai. xliii. 21.

# LXXX.<sup>A</sup> §

*To the Precentor. On "Shoshannim-Eduth." A Psalm of Asaph.*

1 O SHEPHERD of Israel<sup>1</sup>, give ear,  
Thou who leadest Joseph<sup>2</sup> like a flock;

<sup>A</sup> The Church in the Wilderness prays the Good Shepherd to  
restore His ancient mercies.

§ With v. 1, "Shepherd . . . like a flock," cp. lxxix. 13.

4, "how long . . ." — 5.

6, "our neighbours," — 4, 12.

6, "jeers," — 4.

18, "Thy name," — 6, 9.

*Isai.* v; *Jer.* xxiii.

† See on the Titles to xlv, lxix. All three Psalms refer to Christ.

<sup>1</sup> Gen. xlviii. 15, xlix. 24. In both these passages Jacob is blessing *Joseph*. (Gen. xlix. 22 seems also to be referred to below in v. 15.)

<sup>2</sup> This mention of Joseph in especial here, and of Ephraim, Benjamin, and Manasses, in v. 2, seems to point to the Camp in the Wilderness. So too the "shine forth,"—used in Deut. xxxiii. 2. Israel was now like that generation which was sentenced to die in the wilderness,—under an interdict: Joseph's tribes in particular

- Thou, who sittest on the cherubim, shine forth.  
 2 Before Ephraim, Benjamin, and Manasseh<sup>3</sup>,  
 Rouse up Thy majesty, and come to be our salvation.  
 3 O God, restore us<sup>4</sup>:  
 And make Thy face to shine<sup>5</sup>; and we shall be saved.  
 4 O LORD, God of hosts,  
 How long wilt Thou be wroth<sup>6</sup> at Thy people's  
 prayer?  
 5 Thou feedest them with bread of weeping,  
 And givest them drink of tears in large measure.  
 6 Thou makest us an object of strife<sup>7</sup> to our neighbours,  
 And our enemies deal out their jeers.

had long (to all appearance) been merged in heathendom. Where then were the great promises made to his beloved son by dying Israel?

Oh, if God would but make His face to shine on His people, all should yet be fulfilled!—(Cp. on lxxxi. 5.)

*Obs.* After the fall of the Kingdom of Judah, the Prophets seem to turn with yearning hearts towards Rachel's children. See Jer. iii. 11-15, xxxi. 1-20; Ezek. xxxvii. 19-28. In Jer. xxxi. 9 it is even said: "I am a father to Israel, and *Ephraim is my first-born.*"

<sup>3</sup> The children of *Rachel*; who were placed together on the western side of the camp in the wilderness, (Numb. ii. 17-24;) and had the Ark in front of them when marching. As the Holiest Place was in the western end of the Tabernacle, it was nearest to Ephraim, Benjamin, and Manasses.

<sup>4</sup> Or "bring us back." Cp. Gen. xxviii. 15; Jer. xxiii. 3.

<sup>5</sup> Numb. vi. 25:—to be fulfilled only in Him, who is "the radiance of the Father's glory."

<sup>6</sup> *Ashan*: lit. to emit smoke (lxxiv. 1). This is the contrast of the "light of God's face" in v. 3. It was as when the sun is hid by the lurid smoke of a flaming volcano.

Did not the flames that burnt up the Temple seem as if Sinai had burst forth in its midst with "consuming fire"?

<sup>7</sup> *Madon*: Jer. xv. 10.—They were the butt, at which all their neighbours shot their arrows.

- 7 O God of Hosts, restore us ;  
And make Thy face to shine ; and we shall be saved.
- 8 Thou broughtest a vine out of Egypt,  
Thou dravest out the heathen and plantedst it.
- 9 Thou clearedst ground before it ;  
And it took deep root, and filled the land.
- 10 The hills were covered with its shadow,  
And the cedars of God with its branches.
- 11 It sent out its boughs to the Sea,  
And its off-shoots to the River<sup>8</sup>.
- 12 —Why hast Thou broken down its fences<sup>9</sup>,  
So that all who pass by the way plunder it ?
- 13 The boar out of the forest ravages it,  
And all that roams over the field devours it.
- 14 O God of Hosts, return now,  
Behold from heaven, and see ;  
And visit this vine ;
- 15 And the stock<sup>10</sup> which Thy right hand planted ;  
And concerning the branch<sup>11</sup> Thou strengthenedst<sup>12</sup>  
for Thyself.
- 16 'T is burnt with fire, 't is mere fuel<sup>13</sup> ;

<sup>8</sup> *vv.* 10, 11 describe the boundaries of the Promised Land :—the *Hill-country* on the South ; the *Cedars* of Lebanon on the North ; the *Sea* on the West ; *Euphrates* on the East. See Deut. xi. 24. Cp. 1 Kgs. iv. 24.

<sup>9</sup> Ps. lxxxix. 40 ; Isai. v. 5.

<sup>10</sup> *Kannah* :—so the Targum, Kimchi, and other Jews render.—*Jer.* radice.—The LXX. has *κατάριον*.

<sup>11</sup> “ *Ben* ; ” so used in Gen. xlix. 22.

<sup>12</sup> Used in lxxxix. 21 of God's strengthening *David*.

<sup>13</sup> *Kesulah* :—occurs only here and in Isai. xxxiii. 12, where it is used of thorns cut up and left to dry for fuel.

The Vine, if without fruit, is fit only for fuel. Ezek. xv. 4.

- At the rebuke of Thy face they shall perish.  
 17 Let Thy hand be on the man of Thy right hand<sup>14</sup>,  
 On the son of man whom Thou strengthenedst for  
 Thyself.  
 18 So will we not go back from Thee ;  
 Thou shalt revive us<sup>15</sup> and we shall call on Thy  
 name.  
 19 O LORD, God of Hosts, restore us ;  
 Make Thy face to shine, and we shall be saved.

<sup>14</sup> The Targum takes this of "the King Messiah." When all else failed, He came to be the "True Vine,"—the antitype of Joseph,—the Saviour of Israel.

<sup>15</sup> Hos. vi. 2.

LXXXI.<sup>A</sup> §

*To the Precentor. On Gittith. Asaph's.*

- 1 SING aloud to God our strength,  
 Shout joyously to Jacob's God.  
 2 Lift up the anthem, and sound the timbrel,  
 The pleasant harp with the lute.  
 3 Blow the trumpet at the new moon,  
 At the full moon, for our festival day.<sup>1</sup>

<sup>A</sup> He who of old redeemed Israel, and made a covenant with them, again renews His gracious offers to them,—if only they will obey Him.

Ps. lxxxi, with its exhibition of God's unchanged loving-kindness, comes in like an answer to the prayer in lxxx. 19.—It is only Israel's sin that keeps back the light of God's approval.

§ With *vv.* 8, 11, 13, "my people," cp. lxxviii. 1, 20, 52, 62, 71.  
*v.* 4, "a testimony in Joseph :"—5.

Ⲅⲉⲛ Exod. vi. 1-9.—Deut. xxxii is referred to five times (*vv.* 9, 11, 13, 16).

<sup>1</sup> Probably the Feast of Tabernacles, on the 15th of the seventh month (Ethanim or Tisri). The first of that month was the Feast

- 4 For this is a statute to Israel,  
An ordinance of Jacob's God.<sup>2</sup>
- 5 This He appointed for a testimony in Joseph<sup>3</sup>,  
When He went forth over the land of Egypt<sup>4</sup>;—  
The lip of one I had not known<sup>5</sup> (then) heard I.
- 6 "I removed his shoulder from the burden<sup>6</sup>;  
"His hands were freed from the basket<sup>7</sup>.

of Trumpets (Lev. xxiii. 23-25; Numb. xxix. 1). The word *chag* is used of the Feast of Tabernacles in Lev. xxiii. 34, 39, 41; Numb. xxix. 12; Deut. xvi. 13, etc.

*Obs.* It was during this feast that the *septennial recitation of the Law* was to take place: Deut. xxxi. 10-13. Cp. 1 Kgs. viii. 2; 2 Chr. vii. 8, 10; Ezra iii. 1-6; Neh. viii. 1-16.

<sup>2</sup> Cp. on xx. 1. He who had brought Jacob up out of Egypt (Gen. xli. 4), as a historical type of the nation's deliverance,—He could bring Israel out of Babylon, too.

<sup>3</sup> See on lxxx. 1.

<sup>4</sup> The words used in Gen. xli. 45; "And Joseph *went forth over the land of Egypt*." Cp. v. 46; "And Joseph *went forth from the presence of Pharaoh, and passed through all the land of Egypt*."

*Obs.* In Exod. xii. 12 we read; "And *I will pass through the land of Egypt this night, and smite all the first-born in the land of Egypt*." (Cp. Exod. xi. 4.) Is not this the link between Gen. xli. 45 and the text?

Once Joseph had gone forth, with the title "Saviour of the Age" (*Tsafnath-Pâneah*), over the land of Egypt, to benefit them. Afterwards they forgot their benefactor, and oppressed his children:—then Joseph's God arose, and "*went forth over the land*" in righteous judgment; yet still, as Saviour of that people in whom dwelt the germ of blessing for all nations.

<sup>5</sup> In, and after, that wondrous deliverance they had an express revelation of God's Covenant, as from God's own "*lip*." (Cp. Exod. xix. 9.)

Until the Exodus-deliverance they "had not known" Him, (Exod. vi. 3)—not understood how vast the redeeming Love was, which lay hid in that name of *Yahveh*.

<sup>6</sup> *Sével*: Exod. i. 11, v. 4, vi. 6.

<sup>7</sup> The bricklayer's baskets; hanging one at each end of a yoke laid across the shoulders.

- 7 " In trouble thou calledst, and I delivered thee ;  
 " In the covert of thunder<sup>8</sup> I heard thee ;  
 " I tested<sup>9</sup> thee at the waters of Meribah<sup>10</sup>. SELAH.  
 8 " Hear, O my people<sup>11</sup>, and I will protest unto thee ;  
 " O Israel, if thou wouldst but listen to Me !  
 9 " There shall no strange god be in thee,  
 " Neither shalt thou worship any alien god.  
 10 " I am the LORD thy God,  
 " That brought thee up<sup>12</sup> from the land of Egypt ;  
 " Open wide thy mouth, and I will fill it.  
 11 " But My people listened not to my voice,  
 " And Israel would not assent to Me.  
 12 " So I let them loose to the wilfulness<sup>13</sup> of their  
     hearts,  
 " That they might walk in their own devices<sup>14</sup>.  
 13 " Oh if My people would now listen to me<sup>15</sup>,  
 " If Israel would walk in My ways :  
 14 " I would soon fling down their enemies,

<sup>8</sup> *Sêther raâm* :—probably the cloudy pillar ; out of which the angel of God hurled forth ruin on the Egyptians : Exod. xiv. 19, 24.

<sup>9</sup> *Bachân* : vii. 9, xi. 4, 5, xvii. 3.

<sup>10</sup> " Strife " or " Controversy." The *Selah* emphasizes it. " Oh long strife ! Oh strange controversy ! Oh wondrous patience of Him who pleads still with the still resisting people ! " (Cp. Mic. vi. 2.)

<sup>11</sup> Exod. iii. 7, 10, v. 1, vi. 7, vii. 16, etc.

<sup>12</sup> *He'lah* is constantly used of God's bringing Israel " up " out of Egypt :—Gen. l. 24 ; Exod. xvii. 3, xxxii. 1, 4, 7, 8, 23, etc. In Ps. xxx. 3 it was used of " bringing up the soul from Hades ;"—a resurrection. In Ezek. xxxvii. 12 the two references are combined.

<sup>13</sup> *Sheriruth* : Deut. xxix. 18 ; Jer. iii. 17, vii. 24, etc.

<sup>14</sup> Mic. vi. 16. Cp. Jer. vii. 24.

<sup>15</sup> The Voice of God again invites them by the Psalmist's mouth to trust in Him and obey Him :—it is not yet too late !

Cp. Jer. xxvi. 4.

" And turn my hand against their foes.

15 " The haters of the LORD should pay homage to  
Him,

" But their time should endure for ever.—

16 " He even fed them with the fat of wheat ;

" And with honey out of the rock would I satiate<sup>16</sup>  
thee<sup>16</sup>."

<sup>16</sup> Deut. xxxii. 13, 14.—The stream of blessing sung of by Moses is unexhausted. It had followed Israel in the past ; it was ready to follow them throughout their history. "*Their time*" of prosperity might be one uninterrupted, unvarying, perpetuity.

There is a reference (as is seen from a comparison of Deut. xxxii. 13) to the smitten rock in Horeb.—He who provided water for His people in the Desert, would feed them with honey,—or with spiritual food "sweeter than honey" (xix. 10).

## LXXXII.<sup>A</sup>

*A Psalm of Asaph.*

1 GOD is presiding<sup>1</sup> in the congregation of God ,  
In the midst<sup>3</sup> shall God judge.

<sup>A</sup> Israel, the theocracy, was meant to be a visible embodiment of the righteous Law ;—its judges to be God's own vicegerents.—Both fell short of their calling :—but shall God's purpose, then, fail ? Will He not "stand up," and claim the world for His own ?

<sup>16</sup> Numb. xxvii. 16-23 ; Isai. iii. 13-15 ; 2 Chr. xiv. 5-7.

<sup>1</sup> Or "has taken His place :"—cp. 1 Sam. xix. 20 ; Isai. iii. 13.

<sup>2</sup> "ELOHIM in the congregation of EL." He, who has chosen Israel to be His people, is the Almighty ;—His presence is no barren dogma, but an operative reality.

For "*édah*" used of Israel, see especially Numb. xxvii. 16, 17 ; "Let the Lord, the God of the spirits of all flesh, appoint a man *over the congregation* ; who may go out before them and come in before them, and lead them out and bring them in ; *that the congregation of the Lord be not as sheep that have no shepherd.*" (Cp. above, lxxiv. 2 : where "*édah*" follows immediately on "*tson*.")

<sup>3</sup> So the accents divide : and so the ancient Greek versions.



- 2 "How long<sup>4</sup> will ye judge wrongfully,  
 "And accept the person<sup>5</sup> of wicked men? SELAH.  
 3 "Judge the feeble one and fatherless,  
 "Do justice to the lowly one and destitute.  
 4 "Deliver the feeble one and needy,  
 "Rescue them out of the hand of wicked men.  
 5 "—They have no knowledge, no discernment<sup>6</sup>;  
 "In darkness march they to and fro;  
 "All earth's foundations are shaken.  
 6 "I for my part said; Gods are ye<sup>7</sup>,

*Aq.* has ἐν ἐγκράτῳ κύριος κρινεῖ.—Really, though invisibly, "in the midst of Israel," (Deut. xxi. 8; Joel ii. 27),—at the centre of all the national institutions,—God is present.

The rendering of E.V., "among the gods," would require "*hal-elohim*" (as in lxxxvi. 8).

<sup>4</sup> Verse 6, "*I said*," seems to require *vv.* 2-7 to be understood as God's expostulation:—*v.* 1 standing as an introduction, and *v.* 8 as a conclusion, to the Psalm.

<sup>5</sup> *Lit.* "receive the face;"—have regard to the outward circumstances or position of the offender. (So, in Bengali, *mukhapekhyā* is used for "partiality.") Cp. Deut. i. 16, 17; 2 Chr. xiv. 5-7.

<sup>6</sup> —The remonstrance is in vain.

<sup>7</sup> Because "God's word came to them," (St. John x. 35) investing them with His prerogative of judgment. See Exod. xxi. 6 (*Heb.*) xlii. 8. Cp. 2 Chr. xiv. 5-7.

*Obs.* 1. The quotation of this verse in St. John x. 34-38 follows upon our Lord's having claimed to be the "good Shepherd;"—the figure under which God Himself has been so often presented in these Asaphic Psalms: (see on lxxiv. 1).

*Obs.* 2. Immediately before the quotation Jesus had said, "My sheep hear *my voice*;"—cp. lxxxi. 8, 11, 13.

*Obs.* 3. In St. John ix. 39-41, He had said, "*For judgment* am I come into this world;"—and had reproved the Jewish magistrates for *wilful blindness* to truth and justice.

*Obs.* 4. If the Jews had believed Moses,—had really believed that God had descended on Mount Sinai, taken them to be His people, promised to dwell in the midst of them,—they would not

- "And sons of the Most High all of you.  
 7 "But as mere men<sup>8</sup> shall ye die;  
 "And as one of the princes shall ye fall<sup>9</sup>."  
 8 Stand up, O God<sup>10</sup>; judge the earth;  
 For Thou<sup>11</sup> shalt take for Thy heritage all nations.

have rejected the thought of that higher Presence, which was in Jesus, the SON OF GOD.

<sup>8</sup> Cp. Judg. xvi. 7, "Then shall I be weak, and become as one of men: (*Ke-echad ha-adam*)."  
 When Samson, the Judge of Israel, —a Nazarite still, outwardly,—ceased to reverence himself as a temple of God's Spirit, he *did* at length become "as any other man."  
 —So with Israel, when they came to look on their God-given dignity as *their own*.

<sup>9</sup> You wish to be on the mere *natural* footing of worldly greatness: then—share in the weakness of the world's great ones. (Cp. Hos. vii. 16.)

<sup>10</sup> For the following remark I am indebted to my friend, the *Rev. Henry Linton*. "The Speaker here turns away from Israel's rulers to King Messiah, whom he addresses as God. Here, as the Jews well understood, was the *point* of the quotation made by our Lord."

Cp. Dr. Thomas Jackson, *Works*, vol. viii. p. 96.

<sup>11</sup> "THOU" in person. Israel, the chosen nation, has forfeited its functions. David, and David's own son, have been found wanting. *They* cannot "ask" (Ps. ii. 8) so that God should give them "all nations for their heritage."—God's OWN SON must arise, and substantiate the claim. Cp. Hebr. i. 2.

*Obs. 1.* A little before the quotation in St. John x. 34-38, our Lord had said; "*Other sheep I have, which are not of this fold; they also must I bring, and they shall hear my voice.*"

*Obs. 2.* What Joshua was to Israel (Numb. xxvii. 17-20), that Jesus would be to the universal Church.

### LXXXIII.<sup>A §</sup>.

*A Song. A Psalm of Asaph.*

<sup>A</sup> Referred by Kimchi (with the highest probability) to the time of Jehoshaphat's prayer, 2 Chron. xx. 5-12; when Judah was threatened by a confederacy of Moab, Ammon, Edom, and others, acting in concert with Syria. (Cp. Amos i.)

- 1 O GOD, keep Thee not still ;  
     Hold not Thy peace, remain not quiet, O God.  
 2 For lo, Thine enemies make a roaring<sup>1</sup>,  
     And they who hate Thee have raised their head.  
 3 They lay subtle council against Thy people,  
     And lay their plans against Thy hidden ones<sup>2</sup>.  
 4 They say ; Come and let us blot them out from  
     being a nation<sup>3</sup>,  
     And the name of Israel shall be mentioned no more.  
 5 For heartily do they plot together,  
     Against THEE they ratify a covenant ;—  
 6 The tents of Edom, and the Ishmaelites,  
     Moab and the Hagarenes :  
 7 Gebal<sup>4</sup> and Ammon and Amalek,  
     Philistia with the inhabitants of Tyre.  
 8 Assyria also has attached herself unto them ;  
     They have been an arm to the children of Lot<sup>5</sup>.  
     SELAH.

The reply to the prayer was brought by Jahaziel, "a Levite of the sons of Asaph." (v. 14).

§ With v. 3, "Thy people,"	cp. 2 Chr. xx. 7.
4, "from being a nation,"	— 11.
12, "let us take possession,"	— 11.
16, 18, "Thy name,"	— 9.
18, "Most High over all the earth,"	— 6.

<sup>1</sup> *Yehemayun*. "Like the roaring of the sea ;" Isai. xvii. 12 ; Ps. xlv. 3. *Aq. ὤκλασαν*.

<sup>2</sup> *Tsefuneyka* ;—hidden in the covert of His sanctuary, xxvii. 5, xxxi. 20.

<sup>3</sup> Cp. Isai. vii. 8. Israel's national existence was a perpetual discomfort to all the heathen peoples around. The very name (as Diocletian felt about the Christian Church) must be obliterated, before men could settle down in undisturbed worldliness.

<sup>4</sup> *Jabál*, to the south of the Dead Sea. (*Del.*)

<sup>5</sup> Yes ; the children of Lot,—Abraham's kinsman, and saved by his prayers,—they had joined the confederacy.

- 9 Deal with them as Thou didst with Midian<sup>6</sup>,  
As with Sisera, as with Jabin, in the torrent-bed of  
Kishon.
- 10 They were destroyed at En-Dor<sup>7</sup>:  
They became manure to the soil.
- 11 Make them with their nobles as Oreb and Zëéb,  
And as Zëbah and Tsalmunná<sup>8</sup> (make) all their  
princes;
- 12 Who have said, Let us take as our own possession  
The homesteads<sup>9</sup> of God.
- 13 O my God, make them as whirling dust<sup>10</sup>,  
As chaff before the wind.
- 14 As fire that consumes the forest<sup>11</sup>,  
And as flame that burns up the mountains;
- 15 So shalt Thou pursue them with Thy tempest,  
And confound them with Thy hurricane.
- 16 Fill their faces with ignominy,  
That they may seek Thy name, O LORD<sup>12</sup>.

<sup>6</sup> The host of Midian, mentioned in Judg. vi, vii.—That, also, was a *confederate* army. Its destruction was one of the greatest of Israel's deliverances; Isai. ix. 3, x. 26. Cp. Hab. iii. 7.

*Obs.* The *mode* of destruction in each case was the same. Cp. Judg. vii. 22; 2 Chr. xx. 23.

<sup>7</sup> Taanach and Megiddo (Judg. v. 19) were near En-Dor (Josh. xvii. 11).

<sup>8</sup> Oreb and Zëéb ("Raven" and "Wolf") were the generals, Zëbah and Tsalmunná the kings, of Midian.

<sup>9</sup> *Neóth*: (xxiii. 2, lxxiv. 20).—The lands of which God has given the occupation to Israel.

<sup>10</sup> All their vast multitudes becoming as the loose particles of sand in the whirling blast.

<sup>11</sup> A burning prairie (*Sanscr.* *dāvánala*) is one of the most terrific sights in nature.

<sup>12</sup> "As ever in the prophets the light of salvation bursts through

- 17 Let them be shamed and confounded evermore,  
And be abashed and undone :
- 18 And know that Thou, whose name is YAHVEH, Thou  
only,  
Art most High over all the earth.

the edging of the dark clouds of judgment ; so here the curse is to *open the way for blessing*." (*Delitzsch*.) Cp. Abp. Trench on *Rev.* ii. 27. "How often have the great tribulations of a people been the *προπαίδεια*, through which the Son of God has broken their pride and made them capable of receiving His gospel."

LXXXIV.<sup>A</sup>

*To the Precentor ; on Gittith. A Psalm of the sons of Korah†.*

- 1 HOW lovely are Thy tabernacles,  
O LORD of Hosts.
- 2 My soul has longed sore<sup>1</sup>, yea, pined away, for the  
courts of the LORD,  
My heart and my flesh cry out for the living God.

<sup>A</sup> After the destruction of the confederate host (lxxxiii), Jehoshaphat and the people (among whom were some *Korahites*, 2 Chr. xx. 19) returned to Jerusalem, "with psalteries and harps and trumpets to the House of the Lord : " (v. 28). Where could they find a fitter expression of their feelings than in this Psalm ?

Happy, peaceful home ! dearer than ever now to those who had witnessed the overthrow inflicted on the proud Tents of Wickedness," (lxxxiv. 10 ; cp. lxxxiii. 6), and the deliverance of him who had trusted in God (v. 12 : cp. 2 Chr. xx. 20).

† Isai. xxxv.

† There are several resemblances between this Psalm and the Korahitic xlii, xliii. Note, especially, that these are the only psalms in which the title "living God" occurs. "God of Jacob" (v. 8 occurs twice in the Korahitic xlii.

<sup>1</sup> *Niksof* : Gen. xxxi. 30, of Jacob : (cp. v. 8).

*Obs.* The LXX has here *ἐπιπροθείη*,—the word used by St. Paul of the spirit's longing after "the house from heaven : " 2 Cor. v. 2.

- 3 Even the sparrow has found her a home, and the swallow a nest,  
Where she has placed her younglings—  
Thy altars, O LORD of Hosts, my king and my God<sup>2</sup>.
- 4 Happy they, who dwell in Thy house ;  
Still<sup>3</sup> shall they praise Thee. SELAH.
- 5 Happy the man whose strength is in Thee ;—  
Highways are in their heart<sup>4</sup>.
- 6 Passing through the Valley of Weeping<sup>5</sup>, they make it a fountain ;  
Yea, the early rain<sup>6</sup> covers it with blessings<sup>7</sup>.

<sup>2</sup> Zion had been like the bird that trembles for her young, while she sees the wily snake (lxxxiii. 3, *ya'arimu*) gliding near round about her nest.—Now she knows that beneath the shelter of God's temple she and they are safe.

<sup>3</sup> Cp. xlii. 5, 11. *Jer.* adhuc. *De Wette*: immerfort. LXX. εἰς τοὺς αἰῶνας τῶν αἰώνων. The sons of Korah had begun their praise (*hallel*, 2 Chr. xx. 19) before the victory ;—now it should continue for ever.

<sup>4</sup> The "highway of holiness" (Isai. xxxv. 8), on which no foul or ravenous beast is found (v. 9). Cp. Isai. li. 7 ;—where the pilgrims ascending to Zion are described as "the people that have MY LAW in their heart."

*Obs.* vv. 6 and 7 of Isai. xxxv also illustrate v. 6 of this Psalm.

<sup>5</sup> The dreary desert valley, through which travellers could only weep as they passed.—But those falling tears had a marvellous efficacy given to them ;—they made "the thirsty land springs of water:" (Isai. xxxv. 7). Cp. the "Valley of Grief" in Hos. ii. 15 (17 *Heb.*), which becomes a "Gate of Hope."

<sup>6</sup> *Moreh*: Joel ii. 23. It fell in autumn, during the seed-time. *Αγ. πῶσιμος*.

<sup>7</sup> Cp. Ezek. xxxiv. 26, "And I will send down the shower in its season ; showers of blessing shall they be."

Note, that in 2 Chr. xx. 26 Jehoshaphat and the people praised God "in the valley of *Berakah*," so named from their thanksgiving service. The context shows that the valley was in, or on the con-

- 7 They shall go from strength to strength ;  
Each shall appear before God in Zion.
- 8 O LORD, God of Hosts, hear my prayer ;  
Give ear, O God of Jacob. SELAH.
- 9 O God our shield<sup>8</sup>, behold,  
And look on the face of Thy anointed<sup>9</sup>.
- 10 For a day in Thy courts is better than a thousand ;  
I had rather stand on the threshold<sup>10</sup> in the house of  
my God,  
Than dwell in the tents of wickedness<sup>11</sup>.
- 11 For the LORD God is a sun and a shield<sup>12</sup> ;  
The LORD will give forth grace and glory ;  
He will withhold no good from them that walk in  
uprightness.
- 12 O LORD of Hosts,  
Happy is the man who trusts in Thee<sup>13</sup>.

fines of, the desert (cp. *vv.* 2, 16, 20, 24), and so a Valley of *Baka* ; but now to the faithful it was clad with a mantle of Praise (Isai. lxi. 3).

<sup>8</sup> LXX. ὑπερασπιστὰ ἡμῶν. *Aq.* θυρεὸς ἡμῶν. Cp. *v.* 11, and *lix.* 11, "O Lord, our shield." Gen. xv. 1. (See note on xviii. 2.)

<sup>9</sup> Cp. cxxxii. 10 ; "Turn not back the face of Thy Anointed."

<sup>10</sup> "I would rather choose to be in the lowest and basest room in Thy tabernacles than to be settled in whatsoever dignity out of the bounds of Thy church." (*Bp. Hall.*) Observe that the *Korahites* were keepers of the gates of the Lord's house : 1 Chr. xxvi. 12-19. (Cp. also 1 Chr. ix. 19.)

<sup>11</sup> So truly were these *Korahites* purged from the mutinous pride of their ancestor. See Numb. xvi. 26.

<sup>12</sup> A sun, radiating forth good ;—a shield, protecting from evil.

<sup>13</sup> "This Psalm is one of those, which show us, how God's elect were conducted by the old covenant to a deep, inward, life of communion with God. . . . Few Psalms have found so many echoes in the best Christian hymns." (*Von Gerlach.*)

LXXXV.<sup>A</sup> §

*To the Precentor. A Psalm of the sons of Korah.*

- 1 **T**HOU art now gracious<sup>1</sup>, O LORD, to Thy land ;  
     Thou hast turned back<sup>2</sup> the captivity of Jacob<sup>3</sup>.
- 2 Thou hast forgiven Thy people's iniquity,  
     Thou hast covered all their sin.   SELAH.
- 3 Thou hast gathered in all Thy indignation,  
     Thou hast drawn back from the fierceness of Thy  
     wrath.

<sup>A</sup> The writer of this Psalm occupies three successive positions :—grateful faith (vv. 1-3), penitent intercession (vv. 4-7), joyful hope (vv. 8-13).

At whatever period written, it was well suited to such a time as that when Jeremiah received the assurances given him in chh. xxx, xxxi. God had then "gathered in" His holy anger against His people; but would "not leave it altogether unpunished:" (xxx. 11). There was still need of earnest deprecation. Yet the certainty of a new and higher order of things being at hand (xxx. 31) was such as would seek expression in prophetic anticipations.

*Obs.* The two things,—God's withdrawal of anger, and His allowing the consequences of past anger to remain for awhile,—seem at first incompatible. That they are not really so, is evident from David's history: (cp. *Intr.* to Book I:)—which, indeed, is recalled to our thoughts by v. 2: for the words *nasatha avon* there used are the same that occur in xxxii. 5.—It is, in fact, thus that mercy and righteousness are reconciled (v. 10).

§ The expression *shuv shevuth* (v. 1) occurs in Jer. xxx. 3, 18, xxxi. 23, xxxiii. 26: *charon af* (v. 3) in Jer. iv. 8, 26, xxv. 37, 38, xxx. 24.

With v. 12, "the Lord will give forth good," cp. lxxxiv. 11.

<sup>1</sup> *Ratsitha*: lxxvii. 7. *Jer.* placatus es.

<sup>2</sup> See above, note §: (and on xiv. 7). *Jer.* reduxisti.

<sup>3</sup> Jacob;—long chastised, but not forsaken. Cp. "God of Jacob," lxxxiv. 8: (see also on xx. 1, lxxv. 9).

*Obs.* In Jer. xxx. 7, "Alas! for that day is great: . . . it is even the time of Jacob's trouble." In v. 10: "Jacob shall return." In v. 18: "I will turn back the captivity of Jacob's tents."



- 4 Turn back to us<sup>4</sup>, O God of our salvation,  
And annul Thy quarrel with us<sup>5</sup> :  
5 Wilt Thou be angry with us for ever ?  
Wilt Thou protract Thy wrath from generation to  
generation ?  
6 Wilt Thou not turn back and revive us<sup>6</sup> ;  
That Thy people may rejoice in Thee ?  
7 Show us Thy mercy, O LORD,  
And give forth Thy salvation to us.
- 8 Now will I hear<sup>7</sup> what God, the LORD, shall speak ;—  
Verily He will speak peace to His people and to  
His godly ones<sup>8</sup>,  
But never let them turn back to self-confidence<sup>9</sup>.  
9 Assuredly, nigh<sup>10</sup> to them that fear Him is His  
salvation,  
That glory<sup>11</sup> may dwell<sup>12</sup> in our land.  
10 Mercy and truth have met together<sup>13</sup>,  
Righteousness and peace have kissed each other.

<sup>4</sup> So the *Targum*.

<sup>5</sup> *Kais im* ; as in Job x. 17. (On *hefr* : cp. lxxxix. 33.)

<sup>6</sup> lxxi. 20. Cp. lxxx. 18 ; Deut. xxxii. 39.

<sup>7</sup> The contrast of lxxxi. 11, 13. Cp. Hab. ii. 1.

<sup>8</sup> *Chasidayv* : xxxii. 6, lxxix. 2.

<sup>9</sup> *Kistah* ;—conceited, vain-glorious folly—(cp. on xlix. 13) ;  
relying on outward prosperity instead of on Him, who bestowed it  
(lxxviii. 7).

<sup>10</sup> *Qarov* : see on xxxii. 9.

<sup>11</sup> The glory of His Presence (Exod. xl. 34, 35 ; 2 Chr. vii. 1, 3).

<sup>12</sup> LXX. *κατασκηνώσαι*. Cp. St. John i. 14 (where also "glory"  
is followed by "grace and truth").

<sup>13</sup> As two dear friends that have long been kept separate might  
meet and embrace. (On *chesed ve-emet* ; cp. Exod. xxxiv. 6 ; Ps.  
xxv. 10, xl. 11, lvii. 3, lxi. 7, lxxxvi. 15, lxxxix. 14, cxv. 1,  
cxxxviii. 2.)

- 11 Truth shall spring forth<sup>14</sup> from the earth,  
 And righteousness has looked down<sup>15</sup> out of heaven.  
 12 The LORD also will give forth good,  
 And our land shall give forth her increase.  
 13 Righteousness shall go before Him<sup>16</sup>,  
 And shall make His footprints a highway<sup>17</sup>.

<sup>14</sup> *Titsmach*;—"sprout forth."—With this whole context, cp. Jer. xxxiii;—where we have in v. 6, "I will reveal to them abundance of *Truth and Peace*;" in v. 7, "I will bring back the captivity of Judah;" in v. 15, "In those days will I make a sprout of *righteousness to sprout forth to David*."

The LXX. has here ἀνέτειλε,—and in Jer. xxiii. 5 ἀνατολή for *tismach*. (Cp. Isai. lviii. 8.)

<sup>15</sup> As the morning-dawn; Sol. S. vi. 10. On the meeting of heaven and earth, cp. Hos. ii. 21-23.

<sup>16</sup> Cp. Isai. lviii. 8; "Then shall thy light burst forth as morning-dawn; and thy healing *spring forth (titsmach)* speedily; and Thy *righteousness shall go before thee; the glory of the Lord shall be thy rereward*."

<sup>17</sup> Cp. *sim ladderek*, Isai. xlix. 11; and "*sim derek*," Isai. li. 10. Righteousness shall precede and follow Him; preceding Him, as a radiance issuing from His face; following Him, to point out His footsteps as the way His people should walk in. The LXX. θήσει εἰς ὁδὸν τὰ διαβήματα αὐτοῦ. A comparison of Isai. xlii. 15, θήσω ποταμούς εἰς νήσους, makes it probable that the LXX. intended to give the meaning expressed in the text.

## LXXXVI.<sup>A §</sup>

### A Prayer. David's.

<sup>A</sup> In lxxxv. 2 the mercy shown to David was asked for on behalf of the nation. Now we have an actual Psalm of David,—here, no doubt, to be used with a like reference to the nation's wants.

§ With v. 2, "I am godly," cp. lxxxv. 8.

15, "mercy and truth," — 10.

Obs. 1. "Thy name" occurs three times (vv. 9, 11, 12); and in v. 15 is a quotation from the Revealed Name in Exod. xxxiv. 6, 7.

Obs. 2. The name *Adonay* occurs seven times (vv. 3, 4, 5, 8, 9, 12, 15). As its correlative, we have in vv. 2, 4, 16, "Thy servant."

- 1 **B**OW down Thine ear, O LORD ; hear me ;  
For I am poor and needy.
- 2 Keep my soul, for I am godly<sup>1</sup> ;  
Save Thy servant,—O Thou, my God !—  
Who puts his trust in Thee.
- 3 Have pity on me, O Lord,  
For to Thee I cry all day long.
- 4 Gladden the soul of Thy servant,  
For to Thee, O Lord, I lift up my soul<sup>2</sup>.
- 5 For Thou, Lord, art good and forgiving<sup>3</sup>,  
And plenteous in mercy to all who call upon Thee.
  
- 6 Give ear, O LORD, to my prayer,  
And attend to the voice of my supplications.
- 7 In the day of my affliction I will call on Thee,  
For Thou hearest me.
- 8 There is none among the gods like Thee, O Lord ;  
And like Thy works are none.
- 9 All nations whom Thou hast made  
Shall come and worship before Thee, O Lord,  
And shall glorify Thy name.
- 10 For Thou art great and doest wonders,  
Thou art God alone.
  
- 11 Teach me, O LORD, Thy way ; I will walk in Thy  
truth ;

<sup>1</sup> Cp. Prov. ii. 8, "He keepeth the way of His godly ones." (For *chasid*, cp. on iv. 3.)

The appeal is like that in cxix. 94, "I am Thine : oh save me."

<sup>2</sup> Putting out earnest efforts ;—keeping my soul dependent on Thee. Cp. on xxv. 1.

<sup>3</sup> *Sallach* :—here only.

- Unite<sup>4</sup> my heart to fear Thy name.  
 12 I will praise Thee, O Lord my God, with my whole heart;  
 And will glorify Thy name for ever.  
 13 For great is Thy mercy towards me,  
 And Thou hast delivered my soul from the depth of Hades<sup>5</sup>.  
 14 O God, proud men have risen up against me,  
 And the congregation of violent men have sought my life<sup>6</sup>,  
 And not set Thee before them.  
 15 But Thou, O Lord, art a compassionate and gracious God,  
 Slow to anger and plenteous in mercy and truth<sup>7</sup>.  
 16 Turn Thyself towards me and have pity on me<sup>8</sup>;  
 Give Thy strength to Thy servant, and save the son of Thy hand-maid<sup>9</sup>.  
 17 Work with me some sign for good<sup>10</sup>;

<sup>4</sup> *Yachēd*: "collect into unity,"—make it one and entire;—that its affections may be given indivisibly to Thee, the one only God (v. 10). Cp. Jer. xxxii. 39; "I will give them *one heart* and *one way*, that they may fear ME for ever." *Symm.* ἑνωσων.

<sup>5</sup> *Sheol tachtiyyah*;—"nether Hades." Deut. xxxii. 22.

<sup>6</sup> As in liv. 3.

<sup>7</sup> From the ground-text, Exod. xxxiv. 6:—(see also ciii. 8, cxi. 4, cxlv. 8). "Compassionate" points to the inward yearning of pity; "gracious" to the condescending manifestation of it. (Cp. Hebr. iv. 16.)

<sup>8</sup> As in xxv. 16, cxix. 132. Cp. lxix. 16, 17.

<sup>9</sup> Born in His household;—from birth upwards οἰκεῖος τοῦ Θεοῦ (Eph. ii. 19). Cp. cxvi. 16.

<sup>10</sup> *Le-tovah*:—some sign that though my enemies "mean evil against me, Thou, O God; meanest it *for good*" (*le-tovah*), Gen. L. 20. Cp. Jer. xxiv. 6; "I will set mine eyes upon them for good (*le-tovah*), and I will bring them again to this land; . . . and I will give them a heart to know me."

And let those who hate me see it and be ashamed,  
Because Thou, LORD, hast holpen me and comforted  
me.

LXXXVII.<sup>A</sup>

*A Psalm-song of the Sons of Korah.*

- <sup>1</sup> **T**IS His foundation<sup>1</sup>  
On the holy mountains<sup>2</sup>!  
<sup>2</sup> The LORD loves the gates of Zion  
Above all the dwellings of Jacob<sup>3</sup>.

<sup>A</sup> In lxxxvi. 9 the Psalmist had said, "All nations whom Thou hast made shall come and worship before Thee." In lxxxvii the joyful realization of the prophecy is set forth in a few bold hieroglyphic sketches.

Was not this an answer to the prayer in lxxxvi. 17? Was it not a "sign for good,"—a bright rainbow on the dark cloud of judgment,—a token that God's Covenant stood firm for ever? Zion's temporary overthrow was to be a means of deepening and strengthening the foundations of the "City of God." What more was needed for "comforting" (lxxxvi. 17) God's servant?

*Isai. xliii. 28, xliv. 5; Jer. xxx. 18, 19.*

<sup>1</sup> Yonder glorious city,—whence did it obtain its magnificence? "He founded it" (Isai. xiv. 32).—The suffix refers to God, as in exiv. 2; Lam. iii. 1.

<sup>2</sup> In lxxxii. 5 "all earth's foundations" were tottering. Here "the City of God" is seen, with joyful amazement, to remain firm in spite of the temporal catastrophe.

The plural, "mountains," may indicate that "the City of God" has spread far and wide over the centres of earthly power,—once "the mountains of prey" (lxxvi. 4), now "mountains of holiness."

<sup>3</sup> "Goodly" were "thy tents, O Jacob, and thy dwellings, O Israel!" (Numb. xxiv. 5; cp. Jer. xxx. 18);—but *Zion* was chosen to be the centre of a *Universal Kingdom* (ii. 6-8). Into "*the gates*" of the new Zion, "open day and night," the wealth of the Gentiles was to flow. (Isai. lx. 11.)

- 3 With glorious offers art thou bespoken<sup>4</sup>,  
O city of God<sup>5</sup>. SELAH.
- 4 "I will make mention of Rahab<sup>6</sup> and Babylon as of  
those who know me<sup>7</sup>;  
"Lo, Philistia and Tyre, with Cush ;—  
"This one<sup>8</sup> was born there<sup>9</sup>."
- 5 And to Zion it shall be said, "This man and that<sup>10</sup>  
was born in her :"  
And He Himself—the Most High—will stablish  
her.
- 6 The LORD shall count, when registering the peoples<sup>11</sup>,  
"This one was born there."

<sup>4</sup> Lofty are the promises, which He, who loves thee, holds forth as the dowry of His bride. See Sol. S. viii. 8,—(the only other place where the *Pual* is used. Cp. the *Piel* in 1 Sam. xxv. 39.)

<sup>5</sup> As in xlv. 4.

<sup>6</sup> *Rahab* ; *lit.* "Pride :"—*proud* Egypt : lxxxix. 10 ; Isai. li. 9.

<sup>7</sup> Who recognise and honour me ; xxxvi. 10.—Cp. Isai. xix. 21 ;  
"And the LORD shall be known to the Egyptians, and the *Egyptians shall know the Lord* in that day." They whose king had said, "I know not the Lord," (Exod. v. 2) are now become his liegemen.

Egypt and Babylon were to Israel the two principal foci of heathen pride.

<sup>8</sup> "*Zeh*," cp. Isai. xlv. 5. This and that nation—so adverse to the church of God in time past—shall learn to look on Zion as their true mother-city, and esteem it the highest of all privileges to be her citizens. "No nation on earth has been preserved or delivered from idolatry except through the Revelation which God made by the prophets and apostles of Israel." (*Scott.*)

<sup>9</sup> In Zion. The thrice-repeated "born" emphasizes the fact that the privileges of the City of God can be obtained only by a New Birth.

<sup>10</sup> In long ranks of names. Each several citizen obtained his franchise by an act of regeneration.

<sup>11</sup> Passing them in review, and writing down the names of His servants in the Book of Life. (Cp. Isai. iv. 3.)

- 7 And singing-men, as in choruses<sup>12</sup>, (say) ;  
 " All my fountains are in Thee<sup>13</sup>."

<sup>12</sup> *Cholelim*. Cp. Jer. xxxi. 4, 13 (*machol*), where the prophet is describing the joy of the Restoration out of Babylon :—the contrast of Lam. v. 15. *Aq. καὶ ᾄδοντες, ὡς χοροὶ.*

<sup>13</sup> O city of God ! xlv. 4. Cp. Isai. xlv. 14.

LXXXVIII.<sup>A</sup> §

*A Psalm-song of the Sons of Korah\*. To the Precentor on Mahalath-leannothe†. Maskil of Heman the Ezrahite‡.*

<sup>A</sup> The Ode, which announces the excellency of the new Zion, precedes the Elegy, in which Ancient Israel is heard lamenting its exclusion from the light of its Lord's Presence. The Babylonish Captivity seemed to hurl Israel—even the faithful remnant—down into the regions of death ;—"dismissed" from the service of the living God (v. 5), excommunicated (v. 8), disinherited (v. 16), engulfed in the surging waters of the restless world (v. 17) with no ray of comfort to relieve the utter darkness and desolation (v. 18).

Here, then, the problem, which forms the subject of Book III, reaches its acmé. One who could say, "O LORD, *God of my salvation*," ends his dirge-like hymn as if he had appealed to God's mercy and faithfulness in vain.

In the following Psalm, lxxxix, the solution, also, is given with the utmost clearness (not yet of realized deliverance, but) of unhesitating faith.

§ With v. 11, "mercy . . . faithfulness," cp. the same in lxxxix. 1, 2, 24, 49 ; (also "mercy . . . truth" in v. 14, 33).

With v. 10, 12, "wonders" (*pele*), cp. the same in lxxxix. 5.

With v. 14, "cast off," cp. lxxxix. 38.

\* So in the Title of lxxxvii.—Since there is no doubt that Psalms lxxxviii and lxxxix are ascribed respectively to "Heman the Ezrahite," and "Ethan the Ezrahite," as *authors* ; this portion of the title may indicate the *adoption* of the two Psalms by the Sons of Korah as the finale of Book III.—The comparative slighness of the Title of lxxxix favours the supposition that the two Psalms are a *pair*, forming one "*shir*."

† *Le-annothe* occurs in 2 Sam. vii. 10, which is quoted in lxxxix. 22. Cp. 1 Kgs. xi. 39.

‡ There is much obscurity about the designation "Ezrahite." A

- 1 O LORD, God of my salvation,  
 By day have I cried, by night before Thee<sup>1</sup>.  
 2 Let my prayer come into Thy presence,  
 Bend Thine ear to my calling.  
 3 For my soul is sated with sorrows,  
 And my life has drawn near to Hades.  
 4 I am reckoned with them that go down to the pit,  
 I am become as a man that has no strength;  
 5 Among the dead, dismissed<sup>2</sup>,  
 Like the slain, that lie in the grave,  
 Whom Thou rememberest no more,  
 And who are cut away<sup>3</sup> from Thy hand.  
 6 Thou hast set me in the lowest pit<sup>4</sup>,  
 In dark places, in abysses.

comparison of 1 Kgs. iv. 31 (v. 11 *Heb.*) with 1 Chr. ii. 6 would lead us to infer that the persons so named represented the family of Zerah, son of Judah. But the occurrence of a "Zerah" and "Ethan" in the line of Asaph's descent from Gershom (1 Chr. vi. 21, 41), suggests the possibility of Levite families having intermarried with the families of Judah. Perhaps the *addition* of the name "Ezrahite" was intended to keep this connection in memory.

*Heman*, the well-known chorus-leader in David's time, was grandson of Samuel, a *Son of Korah*, and so a Kohathite; his coadjutor, *Ethan*, was a Merarite. (1 Chr. vi. 33, 37, 44.)

*Obs.* If the composers of lxxxviii and lxxxix be the Heman and Ethan of 1 Kings iv. 31, the first occasion of their Psalms was, doubtless, the despoiling of the Temple and Palace, *in the fifth year after Solomon's death*, 1 Kings xiv. 25 ff., by Shishak. That was like the first droppings of the Vial of Judgment, which was poured out in full at the Chaldean invasion.

<sup>1</sup> The broken language corresponds to the weakness of the gasping sufferer.

<sup>2</sup> *Chofshi*;—no longer serving that gracious Lord (see on lxxxvi);—*turned adrift* in homeless misery. In 2 Kgs. xv. 5, *beyth chof-shith* is applied (as if in the way of euphemism) to a lazaretto.

<sup>3</sup> *Nigzar*: Lam. iii. 54; (cp. xxxi. 22).

<sup>4</sup> *Bor tachtiyyoth*: Lam. iii. 55.



- 7 Thy wrath leans hard on me,  
And with all Thy billows hast Thou afflicted<sup>5</sup>.  
SELAII.
- 8 Thou hast removed my intimates far from me,  
Thou hast made me an utter abomination<sup>6</sup> to them—  
Shut in, so that I cannot get forth<sup>7</sup>.
- 9 Mine eye has grown feeble from affliction ;  
I have called unto Thee, O LORD, all day<sup>8</sup> ;  
I have stretched forth my hands unto Thee.
- 10 Wilt Thou do wonders<sup>9</sup> for the dead ?  
Shall the long-deceased<sup>10</sup> rise up and praise Thee ?  
SELAII.
- 11 Shall Thy mercy be recounted in the grave ?  
Thy faithfulness in perdition<sup>11</sup> ?
- 12 Shall Thy wonders be known in darkness ?  
And Thy righteousness in the land of forgetfulness<sup>12</sup> ?

<sup>5</sup> Absolutely, as in cii. 23 : (see note.)

<sup>6</sup> As one who is unclean,—excluded from social intercourse ; Gen. xlv. 34. Cp. Job ix. 31 ; xix. 19 ; xxx. 10.

*Obs.* *Tôdôvôth* is used by Ezekiel of Israel's sins thirty-nine times.

<sup>7</sup> Lam. iii. 7. Cp. Isai. xlii. 7. The man suspected of leprosy was "shut up seven days;" Levit. xiii. 4.

<sup>8</sup> So the LXX., *Vulg.*, and *Jer.* (*totâ die*).

<sup>9</sup> *Pêle*,—supernatural working:—Exod. xv. 11 ; Ps. lxxvii. 11, 14, lxxviii. 12, lxxxix. 5. The only other places where the word occurs are Isai. ix. 6, xxv. 1, xxix. 14 : (and in the plural, Lam. i. 9 ; Dan. xii. 6).

<sup>10</sup> *Refaim* ;—"giants:"—the *once mighty*, now feeble, dead. Prov. ii. 18, ix. 18, xxi. 16 ; Isai. xiv. 9, xxvi. 14, 19. (E.V. in Isai. xxvi. 14, "deceased.") *Symm.* *θεομάχοι*.

<sup>11</sup> *Avaddon* : elsewhere only in Job xxvi. 6, xxviii. 22, xxxi. 12 ; Prov. xv. 11. LXX. *ἀπωλεία*. (In Rev. ix. 11, *ἀπολλύων*.)

<sup>12</sup> Cp. Jer. xxiii. 39, "Behold, I will even *utterly forget you* ;

- 13 As for me,—to Thee, O LORD, have I cried,  
And in the morning shall my prayer hasten before  
Thee<sup>13</sup>.
- 14 Why, O LORD, dost Thou cast off<sup>14</sup> my soul,  
And hidest Thy face from me?
- 15 Afflicted am I, and gasping for life<sup>15</sup>, from youth  
upward;  
I have endured Thy terrors; I am exhausted.<sup>16</sup>
- 16 All Thy hot wrath has surged over me<sup>17</sup>:  
Thy dread alarms have exterminated me<sup>18</sup>.

and I will eject you, and the city which I gave to you and your fathers, out of My presence."

<sup>13</sup> *Tegaddem*: xxi. 3, lix. 10. LXX. *προφθάσει*.—As if his importunity would draw out God's mercy before it would otherwise manifest itself.

This and the first line are two bright beams of light finding their way through the midnight gloom of the Psalm.

<sup>14</sup> *Tiznach*: cp. lxxiv. 1, lxxvii. 7, lxxxix. 38.

<sup>15</sup> *Govei*: "expiring."

*Obs.* 1. This expression almost *demand*s an allegorical interpretation of the Psalm. It might well be used of Israel; which had scarcely become a nation before it was in danger of utter excision; Exod. xxxii. 9, 10; Numb. xiv. 12, xvi. 45 (xvii. 10 *Heb.*)

What is more;—the very word is so used twice in Numb. xvii. 12, 13 (27, 28 *Heb.*); "The sons of Israel spake to Moses, saying: Behold, we expire (*gavānu*), we perish, we all perish. . . . Are we finally to expire?" (Cp. Numb. xx. 3.)

*Obs.* 2. With "from youth,"—cp. Jer. xxxii. 29, 30; "The Chaldeans . . . shall come and set fire on this city; . . . for the sons of Israel and the sons of Judah have only been doing what is evil in My eyes *from their youth*." Similarly in Jer. iii. 25, xxii. 21. See also Jer. ii. 2; Ezek. xvi. 6; Hos. ii. 15, xi. 1.

<sup>16</sup> *Afunah*. LXX. *ἐξηπορήθην*. E.V. distracted. *Delitzsch* follows Castell in comparing the Arabic *afna*, "debilitated in mind, —without resources."

<sup>17</sup> Like a sea of liquid fire; (xlii. 7).—*Heb.* "Thy hot-wraths." LXX. αἱ ὀργαί σου.

<sup>18</sup> *Tsimmethuthu*:—A verb formed from the noun *tsemithuth*,

- 17 They encompass me, like water, all day long;  
 They surround me in a mass.  
 18 Lover<sup>19</sup> and friend hast Thou removed far from me;  
 My intimates are—darkness<sup>20</sup>.

which occurs only in Levit. xxv. 23, 30,—in the sense of “perpetual extinction of proprietary right;” “alienation in perpetuity.” *Land* could not be so alienated. It could only be *mortgaged*. It might at any time be *redeemed*. In the year of Jubile it was set free from all liens.

*Obs.* Ps. lxxxix shows that Israel could *not* be cut off for ever. The “joyful sound” (v. 15) of the jubile-trumpet should be heard;—and the enemy no longer “exact upon him” (v. 22). And this, because “the land was God’s;” (Levit. xxv. 23).

<sup>19</sup> *Ohev*: the word used in lxxxvii. 2. HE, the only Redeemer, the Helper of the afflicted, stood afar off;—then they must indeed be utterly friendless.

The reply is given in Jer. xxxi. 3, “*From afar the Lord appeared to me;—‘Yea, with everlasting love I have loved thee.’*”

<sup>20</sup> Or “dark space.” When the sufferer looked round in his agony to catch a glance of sympathy, instead of the loving faces which he hoped to see, was only—*blank darkness*. That was his sole companion. None else had he to listen to his sighs;—only pitiless *Dark Space*.

*Obs.* The very *rhythm* of the last line shows that the piece is not complete. The ear remains in suspense;—until the majestic lxxxixth shall burst upon it like a bright Resurrection-morning.

LXXXIX.<sup>§</sup>

*Maskil of Ethan the Ezrahite.*

- 1 THE mercies of the LORD will I sing of eternally;  
 To all ages I will make known with my mouth  
 Thy faithfulness.

§ With vv. 3, 20, “David my servant,” cp. lxxxvi. 2, 4, 16.

*Obs.* 1. The key-note of the Psalm is “mercy and faithfulness;” see vv. 1, 2, 5, 8, 14, 24, 33, 49: and cp. vv. 28, 37.

*Obs.* 2. That the overthrow of Jerusalem led the faithful to deeper apprehensions of God’s unchangeable sovereignty, appears from Lam. v. 19. (See *Introd.* to Book iv.)

2 Sam. vii; Jer. xxxiii. 17-26; Ps. cxxxii.

- 2 For I said; Eternally shall mercy be built up<sup>1</sup>;  
The heavens—in them wilt Thou establish Thy  
faithfulness:
- 3 “I made<sup>2</sup> a covenant with my chosen one,  
“I swore to David My servant:
- 4 “Even for ever will I stablish thy seed,  
“And build up to all generations thy throne.”  
SELAH.
- 5 And the heavens shall praise Thy wonder<sup>3</sup>, O LORD,  
Thy faithfulness also in the assembly of the Holy  
ones<sup>4</sup>.
- 6 For who in the skies shall rank with the LORD,  
Among the sons of the gods who shall be like the  
LORD?
- 7 —A God to be revered greatly in the council of  
the Holy ones<sup>4</sup>,  
Yea, awful to all that are round about Him.
- 8 O LORD, God of Hosts,  
Who is like Thee, the Mighty YAH<sup>5</sup>?—  
And Thy faithfulness encircles Thee.
- 9 THOU rulest the pride of the sea;  
When its billows toss themselves, Thou stillest  
them.
- 10 THOU crushedst Rahab as one that is slain,

<sup>1</sup> Even amidst the wreck of Zion's temple,—which had once seemed “built up like the hills” (lxxviii. 69).

<sup>2</sup> God's words; as in Job xlii. 1-5.

<sup>3</sup> *Pêle*: (see on lxxxviii. 10). The “wondrous work,” by which the promise to David was fulfilled, was the *μυστήριον* of the Incarnation.

<sup>4</sup> The Holy Angels, Job v. 1, xv. 15; Deut. xxxiii. 2.

<sup>5</sup> On lxviii. 4. (Observe the reference to *Egypt* in v. 10.)

- With Thy strong arm Thou scatteredst Thy enemies.  
 11 Thine are the heavens, Thine too is earth :  
 The world and its fulness—Thou foundest them.  
 12 North and South,—Thou createdst them ;  
 Tabor and Hermon<sup>6</sup> rejoice in Thy name.  
 13 Thou hast an arm (clad) with power<sup>7</sup> ;  
 Strong is Thy hand, exalted Thy right hand.  
 14 Justice and judgment are the basis<sup>8</sup> of Thy throne,  
 Mercy and truth haste to stand before Thy face<sup>9</sup>.  
 15 Happy the people, that know the jubilant sound<sup>10</sup> ;  
 O LORD, in the light of Thy face shall they walk.  
 16 In Thy name shall they exult all day long ;  
 And in Thy righteousness shall they be exalted.  
 17 For Thou art the beauty of their strength<sup>11</sup> ;  
 And with Thy favour Thou wilt exalt our horn.  
 18 For to the LORD belongs our shield,  
 And our King to the Holy One of Israel<sup>12</sup>.

<sup>6</sup> Tabor with its soft beauty ; Hermon with its stately grandeur.  
 “When we enter the plain of Esdraelon from Samaria, Hermon appears in all its majesty, shooting up on the distant horizon, behind the gracefully rounded top of Tabor.”—(*Mr. Porter.*)

<sup>7</sup> Always *effecting* what it attempts.

<sup>8</sup> *Mekón* ; see on xcvi. 2.

<sup>9</sup> Cp. xcv. 2.—Mercy and Truth eagerly occupy a station before Him as His ministering attendants.

<sup>10</sup> *Teruah* ; see on xxvii. 6.

The “*teruah* trumpet” was sounded *on the evening of the day of Atonement* (Levit. xxv. 9) through the whole land ;—to inaugurate the year of jubile. Then “every man returned to his own property.” (Cp. note on lxxxviii. 16.)

<sup>11</sup> “*TIROU*,”—in Thy abiding presence ;—though the Ark (lxxxviii. 61) be gone for ever.—*Symm.* ἀγλαίσμα ἀήτητον αὐτῶν.

<sup>12</sup> The King, for whom our heart longs, is beyond the reach of earthly invaders ;—He is in the Lord’s safe-keeping.—In lxxxiv. 3, 11, God Himself was addressed as the “King” and “Shield.” (For “Holy One of Israel,” cp. lxxi. 22.)

- 19 Then spakest Thou in vision to Thy saint<sup>13</sup>,  
 And saidst; "I have laid help on a mighty man,  
 "I have exalted one chosen from the people :  
 20 "I have found David my servant :  
 "With my holy oil have I anointed him :  
 21 "So that my hand shall be firm with him,  
 "Yea, my arm shall strengthen him.  
 22 "No enemy shall exact upon him<sup>14</sup>,  
 "Nor any son of iniquity afflict him<sup>15</sup>.  
 23 "I will beat down his foes before him,  
 "And smite them that hate him.  
 24 "And my faithfulness and mercy shall be with him,  
 "And through my name shall his horn be exalted.  
 25 "I will set his hand on the sea,  
 "And his right hand on the rivers<sup>16</sup>.  
 26 "He shall call to me ; Thou art my father,  
 "My God and the rock of my salvation.  
 27 "I also will give him to be Firstborn<sup>17</sup>,  
 "Most High<sup>18</sup> above the kings of the earth.

<sup>13</sup> Nathan ; whose message to David is expressly stated to have been communicated "in vision" (*chizzayon*, 2 Sam. vii. 17 ; *chazon*, 1 Chron. xvii. 14).—The ancient versions and many MSS. have the plural.

<sup>14</sup> —employ the claims of a creditor to oppress him, or of a mortgagee to oust him from his inheritance. (See on lxxxviii. 16.)

<sup>15</sup> 2 Sam. vii. 10 ; cp. 2 Kgs. xvii. 20.

<sup>16</sup> "The rivers ;—unlimitedly ;—no longer as in the Abrahamic promise, Gen. xv. 18." (*Del.*)

<sup>17</sup> Or "will constitute him First-born :"—so that in Him at length shall be made good what Israel as a nation has failed to realize, (Exod. iv. 22.) The "first-born" was both *priest* of the family and *ruler* ;—such should the Son of David be, Priest and King both. (Cp. on xcvi.)

<sup>18</sup> *Elyon* :—used in Deut. xxviii. 1 ; "It shall be, if thou wilt diligently hearken to the voice of the Lord thy God, keeping all

- 28 "My mercy will I keep for him for ever,  
 "And my covenant shall stand faithful to him.
- 29 "And I will establish his seed for ever,  
 "And his throne as the days of heaven.
- 30 "If his children shall forsake my law,  
 "And walk not in my judgments :
- 31 "If they profane my statutes,  
 "And keep not my commandments ;
- 32 "Then will I visit their offence with the rod,  
 "And their iniquity with stripes ;—
- 33 "But my mercy will I not withdraw from him<sup>19</sup>,  
 "Nor fail my plighted faithfulness.
- 34 "I will not profane my covenant,  
 "And what has gone from my lips I will not alter.
- 35 "One thing have I sworn in my holiness,—  
 "Assuredly I will not be false to David :—
- 36 "His seed shall exist for ever,  
 "And his throne as the sun before me.
- 37 "As the moon, shall it be steadfast for ever ;—  
 "And the Witness<sup>20</sup> in the skies is faithful." SELAH.
- 38 Yet THOU<sup>21</sup>—Thou hast cast off and rejected,

His commands, . . . then shall the Lord thy God make thee  
*supreme (Elyon) above the nations of the earth.*"—Here again Israel  
 had failed, through disobedience ; but the Lord's Anointed,—per-  
 fect in obedience,—should attain the "Name above every name."  
 Cp. Rev. i. 5.

<sup>19</sup> *Lit.* "annul from (being) with him." Cp. Levit. xxvi. 44.

*Obs.* As v. 33 is antithetic to v. 32, so is 34 ("profane") to 31,  
 35 to 30, 36 ("his seed for ever") to 29, and 37 ("faithful") to 28.  
 (That is ; vv. 33-37 are in *inverted parallelism* to vv. 28-32.)

<sup>20</sup> God Himself. *Delitzsch* well compares Job xvi. 19, "Also  
 now behold, my Witness (*edi*) is in Heaven." (*Sachaq* was used in  
 c. 6.) *Symm.* has ὁ διαμαρτυρούμενος. Cp. Rev. i. 5, iii. 14.

<sup>21</sup> *Thou*,—the "faithful witness,"—hast cast off David's royal line.

- Thou hast dealt wrathfully with Thine anointed.  
 39 Thou hast flung down<sup>22</sup> Thy servant's covenant,  
 Thou hast profaned his crown to the earth<sup>23</sup>.  
 40 Thou hast broken down all his fences<sup>24</sup>,  
 Thou hast made his castles a ruin.  
 41 All who pass by the way plunder him,  
 He has become a reproach to his neighbours.  
 42 Thou hast exalted the right hand of his foes,  
 Thou hast gladdened all his enemies.  
 43 Thou hast also turned the flint edge<sup>25</sup> of his sword,  
 And not sustained him in the fight.  
 44 Thou hast put an end to his purity<sup>26</sup>,  
 And dashed his throne to the ground.  
 45 Thou hast cut short the days of his youth,  
 Thou hast wrapt him round with shame. SELAH.
- 46 How long, O LORD, wilt Thou unceasingly hide  
 Thyself,  
 While Thy anger burns like fire ?  
 47 Remember I am but—oh how fleeting !  
 For what vanity<sup>27</sup> hast Thou created all the sons of  
 men !  
 48 Who is the man that shall live on and not see  
 death,

<sup>22</sup> *Néarta* :—only here and in Lam. ii. 7.

<sup>23</sup> Cp. lxxiv. 7 ; Lam. v. 16, 24.

<sup>24</sup> Cp. lxxx. 12.

<sup>25</sup> *Tsur* :—once, as if edged with flint ;—now, bending in feebleness.

<sup>26</sup> So that he has been cast out as unclean ; lxxxviii. 8. (Cp. Levit. xiii. 13, 17.) LXX. καθαρισμόν.

<sup>27</sup> *Piscator* : Ad quantam vanitatem. Del. Zu welcher Nichtigkeit.



That shall deliver his soul from the hand of Hades?  
SELAH.

- 49 Where are those ancient<sup>28</sup> mercies of Thine, O Lord,  
Which Thou swarest unto David in Thy faithful-  
ness?  
50 Remember, Lord, the reproach of Thy servants,  
How I bear in my bosom the whole (burden) of  
many peoples<sup>29</sup>;  
51 Who cast reproach,—in enmity to Thee, O LORD,—  
Who cast reproach upon the footsteps of Thy  
Anointed One<sup>30</sup>.

Blessed be the LORD evermore. Amen. Amen<sup>2</sup>.

<sup>28</sup> *Rishonim*, "primitive." The word points back to Levit. xxvi. 45:—only that the "sure mercies" (Isai. lv. 3) promised to David are now the basis of appeal. So in Micah iv. 8, "the *primitive* dominion" is David's. (Cp. on lxxix. 8, cxxxii. 1.)

<sup>29</sup> With manifest allusion to Numb. xi. 11-14; "Thou layest the burden of all this people upon me. . . . Thou sayest to me, *Bear it in thy bosom*. . . . I am not able, I alone, to *bear all this people*; for it is too heavy for me."

The burden on Moses was Israel's impatient and unbelieving reproaches; cast upon him, because the covenanted mercies were (owing to the people's own disobedience) deferred.

Now the burden is heavier. The King, whom all peoples are to call blessed (lxxii. 17), delays His coming.—How shall the faithful any longer endure the reproaches (Jer. xv. 15) cast on God's covenant by an unbelieving world?

Only the "Good Shepherd" (cp. on lxxxii. 6, 8) could bear that burden. (Isai. xl. 11, *be-cheygo yissa*, as here and in Numb. xi. 11-14.)

<sup>30</sup> The *Chaldee* has: "They have scoffed at the tardiness of Thy Messiah's footsteps." So *Kimchi*: "He delays so long, they say He will never come." (Cp. 2 St. Peter iii. 4, 9.) The Arabic *aqaba* is used in the sense of "delaying."

<sup>2</sup> In spite of all the sufferings He has inflicted,—in spite of the prostration of David's family and the destruction of the Temple,—  
"Blessed be the Lord evermore." All His promises are "Amen,"  
—sure and steadfast. Cp. Job i. 21.

## The Fourth Book.

### INTRODUCTION.

1. In Book III we had the trial endured by faith, when the fires of Divine Justice consumed the outward framework of the Davidic Covenant;—when Israel as a nation seemed to have been exterminated.

In Book IV we have faith rising up in calm assurance to stay itself on the everlasting God; and amidst the wreck of old hopes to sing a “new song” (xcvi. 1, xcvi. 1), to rejoice that “the Lord is King” (xciii. 1, xcvi. 10, xcvi. 1, xcix. 1), and that “all the earth” shall now be embraced within His visible sovereignty.

2. This purification and elevation of faith, effected during the Captivity, appears already in the conclusion of the Book of Lamentations (v. 16, 19): “The crown is fallen from our head: woe unto us, that we have sinned! . . . *Thou, O LORD, remainest for ever: Thy throne through all generations*” (*ledor vador*, cp. xc. 1).

3. Many passages in Bk. IV sound as if they looked back to passages in Bk. III. Thus:—with lxxiv. 1, “Why, O God, hast Thou cast off for ever?” compare xciv. 14, “The Lord will not reject His people, neither will He forsake His heritage.” With lxxvii. 9, “Has God forgotten to be gracious?” compare xcvi. 3, “He has remembered His mercy and faithfulness.” With lxxiii. 11, “They say, Does God know? is there knowledge in the Most High?” compare xciv. 7-11. With lxxix. 11, “*Let the groaning of the captive come before Thee; according to the might of Thy*

arm enlarge *Thou the sons of death*," cp. cii. 19, 20; "From heaven did the Lord behold the earth : *To hear the groaning of the captive, to set free the sons of death.*" With lxxxix. 45, cp. cii. 23 : with lxxxix. 51, cp. xcii. 10, etc.

4. The only Psalms ascribed to any author in Bk. iv are xc (to Moses), ci and ciii (to David).

There are many obvious points of contact between xcvi-xcviii and Isaiah ; between xciv, cii, and Jeremiah. But these are not such as to determine the date of the composition of the Psalms.

According to 1 Chr. xvi. 7, 23, Psalm xcvi appears to belong to David. The LXX. assign xciii and the seven following Psalms to David. The argument in Hebr. iv requires that xcv should be held to be at least *not earlier* than David ("after so long a time : " Hebr. iv. 7).

## PSALM XC.<sup>A</sup>

*A Prayer of Moses, the Man of God†.*

<sup>A</sup> The afflicted Penitent staying Himself by faith on the mercy of the Everlasting God.

During those forty "years of adversity" (v. 15) in the wilderness, the life of the Covenant People had seemed suspended. It was a monotonous, uneventful, deathlike slumber. But a "morning" (v. 14) was in reserve, when God's abundant, soul-satisfying mercy would appear. The youthful Israel, purged from the old leaven, would have the "majesty" and the "comeliness" of the Lord (vv. 16, 17) resting upon them. (Cp. Josh. iii. 7-10, v. 9.)

Might not the penitents in Babylonia hope that their captivity was a like period of *preparation*? that a bright morning was in store for them too?

*Obs.* 1. In lxxxix. 50 we had a reference to the burden Moses had to bear in the wilderness,—the reproaches uttered against him for the delay in the fulfilment of God's promises which foreshadowed the reproaches attendant on the "lingering footsteps of Messiah." Ps. xc follows with the answer, which St. Peter (2 St.

- <sup>1</sup> **L**ORD<sup>1</sup>, Thou hast been our dwelling-place<sup>2</sup>  
 In all generations.
- <sup>2</sup> Before the mountains were born,  
 Or Thou madest the earth and the world bring forth<sup>3</sup>;  
 Even from everlasting to everlasting Thou art God.

Pet. iii. 8) gives to similar complaints :—" A thousand years are with the Lord as one day."

*Obs.* 2. Ps. xc is also linked on to lxxxviii, lxxxix by the "*innitha*" of v. 15. See lxxxviii, Title and vv. 7, 15; lxxxix. 22. Cp. too, lxxxix. 47 with xc. 3, 4.

*Obs.* 3. Isaiah, when called on to "comfort" the captivity, hears a voice proclaiming that "all flesh is as grass." So too this Fourth Book of the Psalms (see xc. 5, 6). But in spite of man's transiency, "the Word of the Lord endureth for ever." He—"the Creator of the ends of the earth" (Isai. xl. 28, cp. xlii. 5, xlv. 24),—could abolish the old, and bring in a new order of things. (Isai. xlii. 9, xliii. 18, 19.)

§ Among other verbal coincidences between Ps. xc and the Pentateuch :—

With v. 1, "our dwelling-place ( <i>maḥn</i> ),"	cp. Deut. xxxiii. 27.
2, " <i>yullad</i> . . . <i>cholel</i> ,"	— xxxii. 18.
7, " <i>chemah</i> . . . <i>af</i> ,"	— ix. 19, xxix. 22 (23 E.V.)
10, "the days of our years,"	Gen. xlvii. 9.
„ " <i>āmal</i> . . . <i>aven</i> ,"	Numb. xxiii. 21.
13, "return . . . relent,"	Exod. xxxii. 12; Deut. xxxii. 36.
15, " <i>yemoth</i> " (only here and in . . .	Deut. xxxii. 7.)
„ " <i>innitha</i> ,"	— viii. 2.
16, "Thy working" ( <i>pāṭṭ</i> ),	— xxxii. 4.
17, "works of our hands,"	— ii. 7, xvi. 15, xxiv. 19, xxviii. 12, xxx. 9.

† Deut. xxxiii. 1; Josh. xiv. 6; Ezra iii. 2.

<sup>1</sup> *Adonay*;—Sovereign Ruler of all. The Covenant Name does not occur till v. 13.

<sup>2</sup> *Maḥn*; xci. 9. LXX. *καταφυγή*. To Adam and Enoch, to Noah and Abraham, to all the faithful, God had been a secure Home.

<sup>3</sup> *Cholel*: causative, as in xxix. 9.—The LXX. *πλασθῆναι*, and *Aq.* *ᾠδυνῆσθαι*, imply that they had the Pual-form (as in Prov. viii. 24, 25).

One, who wrote with no reference to this passage, says; "The earth has been torn as by the spasm of some great agony. There must have been times in the history of this earth when its whole structure was shaken to the centre. But some sure Hand helped *Earth's travail*; and brought forth out of the chaos . . . the infinite variety, the grace, the splendour, the glory, of the world."

- 3 Thou turnedst back frail man even to crumbling<sup>4</sup> ;  
 And saidst, Return, ye sons of men<sup>5</sup>.  
 4 For a thousand years are in Thine eyes  
 As yesterday, when it passes away ;  
 Yea, a watch<sup>6</sup> in the night.  
 5 Thou sweptest them away<sup>7</sup> ; they became a sleep<sup>8</sup> ;  
 In the morning they were as the grass that shoots  
 up ;

And Israel's long travail,—must not that, too, end in a glorious Birth ? (cp. Isai. lxvi. 7-10.)—" *Tévéél* : " the habitable world.

<sup>4</sup> *Dakká* :—the crushing out, or crumbling, of his pride ; (cp. lxxxix. 10, *dikkitha*). LXX. *ταπεινωσιν*.

<sup>5</sup> Gen. iii. 19 ; (cp. Eccl. xii. 7). Strange that God should thus seem "to have created all the sons of men for vanity" (lxxxix. 47),—that, after sixteen centuries of "conflict" (Gen. vi. 4), He should have to recall the whole race from visibility on the earth's surface into the watery grave out of which the world had emerged.

Yes ;—but His working must not be judged of by our poor notions. He—the Everlasting—works leisurely, and surely.—He can spare 1000 years more readily than thou canst spare a day, for achieving His great and holy work.

*Obs.* From Joshua's full occupation of Canaan (Josh. xi. 23), B.C. 1445, to Nehemiah's re-occupation of Jerusalem, B.C. 445, was exactly 1000 years.—Also from the Dedication of Solomon's Temple, B.C. 1004 to the year of the Nativity, B.C. 4, was 1000 years.

<sup>6</sup> The third part of a night ;—soon gone, whether spent in deep sleep, or filled with momentous events like that night-watch in the Red Sea.—He controls the course of a thousand years with the same ease that He controlled the course of that march through the Sea. During the midnight—or the millennium—all may have seemed given up to wild disorder and havoc ; but "in the morning-watch the Lord looks forth through the pillar and cloud" (Exod. xiv. 24), and brings salvation.

<sup>7</sup> As with torrents of rain.

<sup>8</sup> All those "mighty men of renown"—they and their names and their doings,—are swept away ;—they occupy no more space on the scroll of Time than a *night's sleep*.

- 6 In the morning it blooms and shoots up ;  
 In the evening it is cut down and withered.
- 7 For we are wasted away in Thy anger,  
 And confounded<sup>9</sup> in Thy wrath.
- 8 Thou hast set our iniquities before Thee,  
 Our secret (heart<sup>10</sup>) in the lustre<sup>11</sup> of Thy face.
- 9 For all our days have vanished under Thy indignation,  
 We have brought our years to an end as a sad  
 reverie<sup>12</sup>.
- 10 The days of our years,—their sum is seventy years,  
 Or, if a man be strong, eighty years ;  
 And their pride<sup>13</sup> is but toil and vanity ;  
 For it dashes past, and then we take flight<sup>14</sup>.
- 11 Who understands the strength of Thy anger,  
 Or, in all Thy awfulness<sup>15</sup>, Thy indignation ?

<sup>9</sup> *Nivhalnu* ;—as with haunting terrors ;—(see note on lxxviii. 33).

<sup>10</sup> The heart of unbelief, from which their sins had sprung. Cp. *taālumoth* in xliv. 21.

<sup>11</sup> *Mebr*.—The radiance of the Divine presence searched out all the recesses of the soul.

<sup>12</sup> *Hegeh* ;—rendering “mourning” by E.V., in Ezek. ii. 10.

<sup>13</sup> What men most pride themselves on.

<sup>14</sup> “Flee away,” the ‘man of God,’ could have added, “and rest” (lv. 6) ;—rest in Him, who is “our dwelling-place in all ages.”—To Moses this mortal life was the *storm*,—not, the brief interval of warmth, as the Thane of Godmundingham put it in his well-known Apologue.

<sup>15</sup> *Ke-yiratheka*. The parallelism of the two lines of v. 11 seems to require the above rendering ;—though, “with due fear of Thee,” would, undoubtedly, be in accordance with the general use of *yirath* γ.; (Exod. xx. 20 ; Ps. xxxiv. 11 ; Prov. ii. 5, etc.) But this would require us to render *yodedá* in a way which would obscure its relation to *hoda* in v. 12.

- 12 To number our days!—make us understand this<sup>16</sup>;  
 So shall we bring home<sup>17</sup> a wisdom-fraught heart<sup>18</sup>.
- 13 Return<sup>19</sup>, O LORD,—how long?  
 And relent over Thy servants<sup>19</sup>.
- 14 Satisfy us in the morning<sup>20</sup> with Thy mercy,  
 And we will rejoice and be glad all our days.
- 15 Gladden us according to the days Thou hast afflicted  
 us,  
 The years we have seen adversity.

<sup>16</sup> The antithesis between *vv.* 11, 12 favours the following view of the meaning:—

Man at all times has been tempted to rebel against the actual state of suffering in which he has been placed: to question the Divine goodness or justice in inflicting so heavy a penalty on man's transgression; or to sink down oppressed with desponding thoughts, because he cannot escape from it. All this is wrong.—We are not to think that we can understand the procedures of the Everlasting God. "Such knowledge is too wonderful for us;" far transcending our powers. We cannot subject His infinite plans to our finite understandings.—No! our aim should be to *accept His actual Will*;—to reckon up our allotted days;—to recognise His call, "*To-day*, if ye will hear His voice;"—and so to "*redeem the time, because the days are evil.*" To do this with modest, reverential diligence is "*the beginning of wisdom.*"

<sup>17</sup> *Nari*, used of gathering-in harvest-fruits, Hagg. i. 6.—Here of a more precious harvest, to be won by penitent faith out of the dreary desert of mortal life.

<sup>18</sup> *Lit.* "a heart of wisdom;"—a heart capable of understanding "their latter end" (Deut. xxxii. 29); of looking forward to the time, when "God will relent concerning His servants;"—when "He who wounded will heal."

<sup>19</sup> Exod. xxxii. 12; "*Return from Thy hot anger, and relent concerning this evil to Thy people.*" Deut. xxxii. 36; "*He will relent concerning His servants.*"

<sup>20</sup> The morning, in reference to which it is said (xcvii. 11); "*Light is sown for the righteous.*" Cp. xlv. 5.

- 16 Let Thy working<sup>21</sup> be displayed<sup>22</sup> to Thy servants,  
 And Thy majesty upon their children.  
 17 And may the comeliness<sup>23</sup> of the LORD our God be  
 upon us ;  
 And the work of our hands, oh, establish upon us ;  
 Yea, the work of our hands, establish Thou it<sup>24</sup>.

<sup>21</sup> *Poá!*: xcii. 4, xcv. 9.

<sup>22</sup> *Yeraeh*: Let it *appear*, and *be made manifest*. That the "thoughts" of God (xcii. 5) are all tending to magnify the glory of His grace, is *believed* by His servants, even when they have to follow Abraham up the steep mount of Temptation. But they cannot at present track all the threads of Providence. They can only make out parts of the meaning of that vast piece of Tapestry-work. To understand it completely, they must wait till the work is completed, and the *other side* of it shown.

<sup>23</sup> *Nöam*: xxvii. 4. LXX. *λαμβάνω*. *Jer. decor.*

<sup>24</sup> That which we have attempted in our feebleness, let Thy Almighty Hand make permanent.

## XCI.<sup>A §</sup>

<sup>A</sup> Ps. xc spoke of man withering away beneath God's anger against sin. Ps. xci tells of a Man, who is able to tread the lion and adder under His feet.—Undoubtedly the Tempter was right in referring this Psalm to "the Son of God" (St. Matt. iv. 6).

*Obs.* The imagery of the Psalm seems to be in part drawn from that Passover Night, when the Destroying Angel passed through Egypt; while the faithful and obedient Israelites were sheltered by God.

§ Kimchi says, the old Rabbins assigned this Psalm to Moses. Facts are in favour of this view.

With v. 2,	"My God, in Him will I trust,"	cp. Deut. xxxii. 37.
4,	"Feathers . . . wings,"	— — 11.
6,	"The pestilence" ( <i>qetev</i> ),	— — 24.
8,	" <i>shillumath</i> ,"	— — 35, 41.
9,	"thy dwelling-place,"	— xxxiii. 27.
13,	"adder . . . dragon,"	— xxxii. 33.
16,	"my salvation,"	Exod. xiv. 13.



- 1 **H**E who sits down in the secret-place<sup>1</sup> of the Most High,  
 Shall lodge beneath the shadow<sup>2</sup> of the Almighty.
- 2 I will say ; "To the LORD<sup>3</sup> (belongs) my refuge and fortress ;—  
 "My God !—in Him will I trust !"
- 3 For He shall deliver thee<sup>4</sup> from the snare<sup>5</sup> of the fowler,  
 From the pestilence of malignity.
- 4 With His feathers shall he make a fence for thee<sup>6</sup>,  
 And under His wings<sup>7</sup> thou shalt find refuge ;  
 His truth shall be a shield and a coat-of-mail.

<sup>1</sup> *Sêther* : "hiding-place," "shelter : " xxvii. 5, xxxi. 20, xxxii. 7.  
*Obs.* In xc. 5, God "swept away" (*zerém*) the generations of men as by torrents of rain. In Isai. xxxii. 2 we have : "And a Man shall be (*sêther zêrem*) a hiding-place from the rain-torrent."

<sup>2</sup> *Be-tsél* : xvii. 8 ; Gen. xix. 8.—He who takes refuge with the Most High, shall find that God is not too exalted to care for frail, perishing, man. He shall be treated as *God's guest*.—God will not be wanting in the *sacred duty of hospitality*. His Almighty Power shall be spread around him during the night of trouble and peril.

Loving faith on man's part shall be met by faithful love on God's part.

<sup>3</sup> *Le-yahveh* ; —as in lxxxix. 18 ; Isai. xxviii. 2.

<sup>4</sup> *vv.* 1 and 2 are the words of Faith, expressing its entire reliance on God's protection.

*vv.* 3-13 are God's gracious response to Faith (interrupted at *v.* 9 by a reiterated expression of Faith's trustfulness).

*vv.* 14-16 are still the words of God, but spoken *of*, not *to*, His refugee.

<sup>5</sup> LXX. ἐκ παγίδος : (as in 2 Tim. ii. 26). Cp. exxiv. 7, exli. 9.

<sup>6</sup> *Yasek* :—the word used in Exod. xl. 21, of the Veil, which fenced off the Holy of Holies.—*There was the sheltering-place,— "within the Veil."*

<sup>7</sup> Cp. Exod. xix. 4 ; Deut. xxxii. 11.

- 5 Thou shalt not be afraid of the nightly terror<sup>8</sup>,  
 Of the arrow that flies in the day-time;  
 6 Of the plague that travels in darkness,  
 Of the pestilence<sup>9</sup> that ravages at noon-day.  
 7 A thousand may fall at thy side and ten thousand  
 at thy right hand;  
 It shall not reach thee<sup>10</sup>.  
 8 Only with thine eyes shalt thou look on,  
 And see the recompence of the wicked.  
  
 9 "For Thou, O LORD, art my refuge;"  
 —Thou hast made the Most High thy dwelling-  
 place<sup>11</sup>:  
 10 Evil shall not light upon thee,  
 Nor scourge come nigh thy tent.  
 11 For He shall charge His Angels respecting thee  
 To keep thee in all thy ways<sup>12</sup>.  
 12 On their hands shall they bear thee,  
 Lest thou strike thy foot against a stone.

<sup>8</sup> Sol. S. iii. 8.—Cp. v. 1.

<sup>9</sup> *Qeteu*; occurs elsewhere only in Deut. xxxii. 24; Isai. xxviii. 2. The allied form *qóteu* occurs in Hos. xiii. 14. The verb is not found.

<sup>10</sup> As was the case with Israel, Exod. xii. 23.

<sup>11</sup> LXX. τὸν ὑψιστον ἔθου καταφυγὴν σου.—This second line resumes the assurance of Divine protection to the faithful one.

<sup>12</sup> Even though it be across the wild desert; Exod. xxiii. 20.—Israel made all their journeys only when the Cloud rose up before them as their Guide:—and then the Ark led the way. They were still,—even on their marches,—sheltered beneath the Protecting Wings.

*Obs.* Our Lord had been "*led by the Spirit into the wilderness.*" —The Devil urged Him to *quit the way along which He was being guided*;—and omitted "*in all Thy ways*" from his quotation, (St. Luke iv. 10).

- 13 On lion and adder shalt thou tread,  
Thou shalt trample on young lion and dragon.
- 14 Because he has set his love on me<sup>13</sup>, I will even  
deliver him ;  
I will set him on high, because he has regarded My  
name.
- 15 He shall call on Me, and I will answer him ;  
I Myself am with him in trouble ;  
I will deliver him and bring him to honour.
- 16 With length of days will I satisfy him,  
And will let him see My salvation<sup>14</sup>.

<sup>13</sup> *Chashâq* :—used of God's love in choosing Israel ; Deut. vii. 7, x. 15.

<sup>14</sup> *Yeshuathi* :—waited for in Gen. xlix. 18 ;—exhibited in Exod. xiv. 13, 30, xv. 2. Cp. Deut. xxxii. 15 : (the Passover-psalm) cxviii. 14, 21 : and Isai. xii. 2.

XCII.<sup>§</sup>*A Psalm. A Song for the Sabbath-day†.*

§ With v. 1,	"Most High,"	cp. xci. 1.
1,	"Thy name,"	— 14.
2,	"Thy mercy in the morning,"	xc. 14.
2,	"Thy faithfulness,"	lxxxix. 1, 2, ff.
4,	"Thy working,"	xc. 16.
4,	"works of Thy hands,"	— 17.
7,	"bloomed ( <i>tsitsi</i> ),"	— 6.
9,	"Thine enemies, O Lord,"	lxxxix. 51.
Also with v. 10,	"my horn, as a bison's,"	cp. Numb. xxiii. 22, xxiv. 8 ; Deut. xxxiii. 17.
14,	"my Rock ; in Him is no unrighteousness,"	Deut. xxxii. 4.

† All the Psalms xcii-c are of a Liturgical character :—three of them, indeed, actually embodied in our own Matins and Evensong (xcv, xcvi, c.)

*Obs.* Psalm xcii looks *backward* to God's works, which in the beginning were all good ;—believes that *now*, in God's deep designs, His dispensations are supremely good ;—and looks *forward* to the

- 1 GOOD is it to give thanks to the LORD<sup>1</sup>,  
 And to celebrate Thy name, O Most High ;  
 2 To set forth Thy mercy in the morning,  
 And Thy faithfulness every night<sup>2</sup>.  
 3 To a ten-stringed (harp) and to the lute,  
 To a solemn strain on the guitar.  
 4 For Thou hast gladdened me, O LORD, by Thy  
 working<sup>3</sup>,  
 In the works of Thy hands will I rejoice.  
 5 How great are Thy works, O LORD !  
 Exceeding deep are Thy thoughts<sup>4</sup>.  
 6 The boorish man understands not<sup>5</sup>,  
 And the conceited fool does not consider this.

time, when all that mars the beauty of the moral world shall be removed. *Athanasius* : αἰνεῖ ἐκείνην τὴν γενησομένην ἀνάπαυσιν.—  
 Cp. civ. 35.

<sup>1</sup> YAHVEH;—occurs in this Psalm seven times.

<sup>2</sup> "God's mercy is itself the *morning ray*, which scatters away darkness (xxx. 5, lix. 16) ;—His faithfulness the guardian, that assures us against night-peril." (*Delitzsch.*)

<sup>3</sup> xc. 16.

<sup>4</sup> *Machshevoth* : xxxiii. 10, 11.—Thy plans, contrivances, arrangements, designs.—In xxxiii. 10, 11 and other places, the LXX. has λογισμοί : here and at xciv. 11, διαλογισμοί : in Job v. 12 and Isai. lv. 7, 8 βουλάς : in Isai. lv. 9 διανοήματα : in Jer. xviii. 12 ἀποστροφαί ("expedients").

Cp. especially Jer. xxix. 11 (which follows a promise of restoration from Babylonish captivity).

<sup>5</sup> The words are the same as in lxxiii. 22 ; (see also xciv. 8).—Now, in this Sabbath-day meditation, the Psalmist is in "God's sanctuary."

*Baár* is the man who, as regards the moral world, lives only in the sphere of outward, *phenomenal*, facts ;—never going below the surface to trace the "thoughts" of the Infinite Ruler :—nay, perhaps, (with that most negational 'Positive' Philosophy) denying the *possibility* of doing so.

- 7 When the wicked sprang up as herbage,  
 And all the workers of iniquity bloomed,  
 Close were they on being<sup>6</sup> destroyed for ever.  
 8 But THOU art on high<sup>7</sup> for evermore, O LORD.
- 9 For lo, Thine enemies, O LORD<sup>8</sup>,  
 For lo, Thine enemies shall perish ;  
 All the workers of wickedness shall be scattered  
 abroad.
- 10 But Thou raisest my horn as a bison's ;  
 I am drenched with fresh-green oil.
- 11 And my eye can look calmly on my foe-men,  
 My ears listen calmly to them who rose up against  
 me as evil-doers.
- 12 The righteous man shall flourish as a palm-tree<sup>9</sup>.  
 He shall grow as a cedar<sup>10</sup> on Lebanon.
- 13 Planted in the house of the LORD,  
 They shall flourish in the courts of our God.
- 14 Still in old age they shall bear fruit,

<sup>6</sup> Or "It was that they might. . ." LXX. *ὅπως ἄν*.

<sup>7</sup> *Marom* : cp. xciii. 4 ; Mic. vi. 6 ; Isai. lvii. 15.

<sup>8</sup> The reply to lxxxix. 51.

<sup>9</sup> *Tamar*,—the Date-palm. It grows in the Desert, in places where no other tree is found ; and bears there most bounteous crops of fruit ;—a symbol of Life triumphing over Death.

<sup>10</sup> A strong contrast to the slender Palm ; for the Cedar is among trees "as the lion among beasts, or the eagle among birds" (*Isaac Taylor*), a type of the *Majestic* (cp. civ. 16).—But both its *longevity* and the antiseptic quality of its wood fit it to stand as a symbol of *immortality*.

*Obs.* Both the Cedar and the Palm had sacred associations ;—the Temple being lined throughout with Cedar, (1 Kgs. vi. 10-18) ; and the walls of the most Holy Place having "cherubim and palms" carved upon them : (*Ib.* 29, 32, 35).

Holiness beseems Thy house<sup>7</sup>,  
O LORD, for length of days.

<sup>7</sup> The abode of One so glorious in Might must needs be for ever inviolate. Yes, even when the fire of the Chaldeans devoured Zion, it was but a cleansing baptism, purging away the pollutions (Jer. vii. 30) with which Judah had stained it. God's holiness was not impeached, but glorified, by it.

XCIV.<sup>A</sup>

- 1 O GOD of vengeance<sup>1</sup>, the LORD !  
O God of vengeance, shine forth.
- 2 Lift Thyself up, O Judge of the earth,  
Return a recompence<sup>2</sup> to the proud.
- 3 How long shall the wicked, O LORD,  
How long shall the wicked exult ?
- 4 They stream forth, they utter oppression,  
They act as princes,—all those workers of iniquity.
- 5 They crush Thy people, O LORD,  
And afflict Thy heritage.
- 6 Widow and sojourner they slay,  
And orphans they murder.
- 7 And they say ; “ YAH will not see,  
And the God of Jacob will not consider.”
- 8 Consider, ye boorish among the people<sup>3</sup> ;

<sup>A</sup> Linked to xcii. 6 by the *boárim* and *kesilim* of v. 8 :—and to xcii. 9 by the *poúley aven* of vv. 4, 16.

*Obs.* vv. 14 and 15 are a reply to the doubts so often recurring in Book III.

<sup>1</sup> *El-neqamoth* ; cp. *el-gemuloth*, Jer. li. 56.

<sup>2</sup> *Hashev gemul* ; cp. *tashiv gemul*, Lam. iii. 64.

<sup>3</sup> *Ba'im* ;—God's own people, Israel, lxviii. 35, lxxii. 2.—That was what made their guilt so great. Amos iii. 2. Cp. Deut. xxxii. 6.

- Rich and fresh shall they be ;  
 15 To make known that the LORD is upright ;  
 My Rock,—in Him is no unrighteousness.

XCIII.<sup>A</sup>

- 1 THE LORD reigns<sup>1</sup> ; with majesty is He clad ;  
     Clad is the LORD ; with strength has He girt  
     Himself ;  
     Yea, the world is stable ; it is unshaken<sup>2</sup>.  
 2 Stable is Thy throne<sup>3</sup> from of old ;  
     Thou art from everlasting.  
 3 The rivers<sup>4</sup> have lifted up, O LORD,  
     The rivers have lifted up their voice ;  
     The rivers lift up their tumult.  
 4 Than the voices of many waters,  
     Glorious waters<sup>5</sup>,—breakers of ocean,  
     More glorious is the LORD on high.  
 5 Thy testimonies are very sure<sup>6</sup>,

<sup>A</sup> Linked on to xcii. 8 by the *marom* of v. 4.

*Exod.* xv. 1-18.

<sup>1</sup> *Malák* : "is king" (1 Kings i. 11, 13).—The anarchy, which seems to prevail in the world, is not real. HE exercises firm control over the most turbulent elements in it.

Cp. *Exod.* xv. 18 ; *Isai.* lii. 7.

*Obs.* With "gëuth," cp. *gaah gaah*, *Exod.* xv. 1.

<sup>2</sup> The contrast of lxxxii. 5.

<sup>3</sup> Cp. 2 Sam. vii. 17.

<sup>4</sup> *Neharoth* : used in *Jer.* xlvi. 7, 8, in reference to the invading armies of Pharaoh ; "Who is this, whose waters toss themselves as the rivers?"—Cp. *Isai.* viii. 7, xvii. 13.

<sup>5</sup> *Addirim* used in *Exod.* xv. 10, "They sank as lead in the glorious waters." (Cp. *nedar*, in vv. 6, 11.)

<sup>6</sup> Cp. lxxxix. 28, 37.

And ye conceited, when will ye learn discretion ?

9 He who planted the ear, shall He not hear ?

He who formed the eye, shall He not behold ?

10 He who instructs the nations<sup>4</sup>, shall He not reprove  
aright<sup>5</sup>,

—He who teaches man knowledge ?

11 The LORD knows the thoughts<sup>6</sup> of man  
That they are vanity.

12 Happy the man whom Thou, O YAH, correctest,  
And teachest out of Thy law ;

13 To give him rest from the days of evil<sup>7</sup>,  
Till the pit<sup>8</sup> be digged for the wicked.

14 For the LORD will not reject<sup>9</sup> His people,  
Nor forsake His heritage<sup>10</sup>.

15 For Judgment shall return unto Right<sup>11</sup>,  
And all honest-hearted men in its train.

<sup>4</sup> He, who by His Providential dealings, as well as by His gift of conscience, has been training and disciplining the nations of the world.

<sup>5</sup> Shall He not be able to detect all your sophistry, and set before you your wrong-doing clearly and with incontrovertible force of argument, so that His sentence shall leave you speechless ? Cp., for the meaning of *hokiach*, L. 20 ; Gen. xxxi. 37 ; Job vi. 25, xiii. 3.

<sup>6</sup> *Machshevoth* : see on xcii. 5. Cp. xxxiii. 10, 11. All those infidel speculations, which call in question His righteous government of the world, rest on the merest assumptions, have no weight ; —are vanity.

<sup>7</sup> To preserve him in *quietness*, so that he shall not be *disturbed* by “the days of evil.” LXX. τοῦ πρᾶναι αὐτῷ ἀφ’ ἡμερῶν πονηρῶν. (For *hashqet*, cp. Isai. vii. 4, xxx. 15, xxxii. 17.)

<sup>8</sup> LXX. βόθρος. Aq. διαφθορά.

<sup>9</sup> LXX. ἀπόσεται. Cp. Rom. xi. 1.

<sup>10</sup> From 1 Sam. xii. 22.

<sup>11</sup> “Up to, or, as far as, Right.”—Judgment, which had long



- 16 Oh who will stand up for me against the evil-doers?  
 Who will set himself for me against the workers of  
 iniquity?
- 17 If the LORD had not been my help,  
 My soul had soon dwelt in Silence<sup>12</sup>.
- 18 Though I have said, "My foot is slipping,"  
 Thy mercy, O LORD, will hold me up.
- 19 While my busy thoughts<sup>13</sup> multiply within me,  
 Thy consolations delight my soul.
- 20 Shall the throne of malignity be associate with  
 Thee<sup>14</sup>,  
 Which forges mischief by statute<sup>15</sup>?
- 21 They band them against the soul of the righteous  
 man,  
 And condemn innocent blood.
- 22 But the LORD is to me a high-fort,  
 And my God is my Rock of refuge.
- 23 He brings back on them their own iniquity;  
 And by their own wickedness will He root them  
 out,—  
 Root them out will the LORD our God.

seemed separated from the Right, (while the ungodly prospered and the pious were afflicted,) shall at length return triumphantly, and not stop short *till* it has definitively re-instated the Right. Then shall all sound-hearted lovers of goodness follow in its wake and share its triumph.

<sup>12</sup> —had soon been driven down to the silent regions of Death.  
 cxv. 17. (Cp. the symbolical *Dumah* in Isai. xxi. 11.)

<sup>13</sup> *Sarāppim*, anxious, perplexing, *branchings* of thought.

<sup>14</sup> So as to divide men's allegiance with Thee.


<sup>15</sup> '*Al-choq* ; as if they hammered out their systematic oppression on the anvil of Law ;—or, as if Law were the cast or mould, by which they gave shape to their iniquitous policy.

XCV.<sup>A</sup>

- 1 **O**H come, let us sing joyously to the LORD,  
     Let us shout aloud to the Rock of our salvation :  
 2 Let us haste to stand before His face<sup>1</sup> with thanks-  
     giving,  
     Let us shout joyously to Him with songs.  
 3 For the LORD is a great God,  
     And a great King above all gods :  
 4 In whose hands are the deep recesses of earth,  
     And the mountains' toilsome heights are His :  
 5 Whose is the sea ;—He Himself made it ;  
     And His hands formed the dry land.  
 6 Come ye, let us worship and bend the knee,  
     Let us kneel before the LORD our Maker<sup>2</sup>.  
 7 For He is our God ;

<sup>A</sup> The LXX. has τῷ Δαυίδ in the title of Psa. xciii. c.—This accords with the natural force of the expression, ἐν Δαβὶδ λέγων, "saying in the person of David," in Hebr. iv. 7.

The adoption of the Psalm for the purposes of the Restoration-period gave additional force to the Apostle's argument.—If Joshua had given them that final Rest, why "after so long a time" admonish God's people of the danger of their not attaining to God's rest ?

 Numb. xiv. 11-45.

<sup>1</sup> *Negaddemah panayv* : see lxxxix. 14. Cp. lxxxviii. 13.

*Obs. 1.* Mic. vi. 6 ; "Wherewith shall I go before God on High ?" shows that the "thanksgiving" of the Psalm is to be thought of as the *sacrifice* which the worshipper takes with him. Cp. l. 14.

*Obs. 2.* The use of *marom* in that passage recalls its occurrence in xcii. 8, xciii. 4.—Well may they rejoice, who have access to the presence of the High God, and know that they can stand before Him as His accepted worshippers.

<sup>2</sup> Who *made* us, as His people. Deut. xxxii. 15, "Jeshurun waxed fat and kicked ; . . . and rejected God, *who made him (asahu)*, and slighted the *Rock of his Salvation*." (Cp. above, v. 1, "Rock of our salvation.") See also cii. 18, cxlix. 2 ; Isai. xxix. 23, xliii. 21.

And we are the people of His pasture<sup>3</sup> and sheep of His hand<sup>4</sup> :

To-day<sup>5</sup>, if ye would but listen to His voice<sup>6</sup>!—

8 “Harden not your heart as at Meribah,

“As in the day of Massah<sup>7</sup>, in the wilderness :

9 “When your fathers tried Me,

“Tested Me<sup>8</sup>, ay, and saw My working<sup>9</sup>.

10 “Forty years was I grieved<sup>10</sup> with the generation<sup>11</sup> :

“And I said, A nation of heart-wanderers<sup>12</sup> are they ;

“Even they<sup>13</sup> have not understood My ways.

11 “Wherefore I swear in My anger,

“Surely they shall not<sup>14</sup> come into My rest<sup>15</sup>.”

<sup>3</sup> *Maritho* : “His shepherding.”—lxxiv. 1, lxxix. 13.—No longer the scattered flock they had been ;—once more *a people* : lxxix. 13, c. 3 ; Zech. ix. 16 (“the flock of His people”).

<sup>4</sup> Whom He guards with His hand. Cp. St. John x. 28, “None shall pluck them out of My hand.”

<sup>5</sup> “*To-day*” may all this be at length realized, if only . . .

<sup>6</sup> Cp. lxxxi. 8.—The “voice” is then heard speaking in vv. 8-11.

<sup>7</sup> Exod. xvii. 7.

<sup>8</sup> *Bechanuni* ;—put my power and goodness to the proof.

<sup>9</sup> *Poili* : xc. 16, xcii. 4.—They tested Me,—and I even complied with their wilfulness ; giving them abundant evidence of My present agency among them.

<sup>10</sup> *Aqut* ;—or “loathed ;” threw off as an irksome load ;—rejected with abhorrence. LXX. *προσώχθισα*, (which is used for *gaal* in Levit. xxvi. 15, 43).

<sup>11</sup> *Be-dor* ;—“with a generation ;”—a whole generation.

<sup>12</sup> *Taah* is used of a sheep straying from its pasturage ; cxix. 176 ; Isai. liii. 6. These “heart-wanderers” are the contrast of the “honest-hearted,” in xciv. 15, xcvi. 11.

<sup>13</sup> With all the mercy,—all the severity,—that have been expended upon them ; “even *they* have not recognised my ways.”

<sup>14</sup> *Lit.* “If they shall come,”—the usual form of an oath ; as in Numb. xiv. 23, 30.

<sup>15</sup> *Menuchah* :—used in Deut. xii. 9 ; “Ye are not come into *the rest* and the inheritance, which the LORD, your God, giveth you.”

In this Psalm the men, who *were* in occupation of Canaan, were entreated to listen to the Divine Voice;—or they too, in case of disobedience, would be excluded from the promised Rest.—Manifestly, then, a higher Rest than Canaan was proposed to them as the reward of faithfulness. (Cp. Mic. ii. 10.)

*Obs.* To the men of the Restoration-period, the word *menuchah* had double significancy; since it had been employed in reference to the peace of Solomon's reign (1 Kgs. viii. 56), and to the Temple he built, 1 Chr. xxviii. 2,—as if in fulfilment of Numb. x. 33. Cp. Isai. lxvi. 1, and Ps. cxxxii. 8, 14.

So from age to age "the word of God was alive and operative;"—the same in principle, but gathering to itself broader and deeper applications.

### XCVI.<sup>A</sup>

- 1 SING to the LORD a new song<sup>1</sup>,  
Sing to the LORD, all the earth.
- 2 Sing to the LORD, bless His name,  
Publish<sup>2</sup> His salvation from day to day.
- 3 Recount His glory among the heathen,  
His wonders among all nations.
- 4 For great is the LORD, and highly to be praised;  
Awful is He above all gods.

<sup>A</sup> Nearly the same as 1 Chr. xvi. 23-33; but v. 23 is broken up into two, by the addition of new lines. The first of these, "Sing to the LORD a new song," is very noteworthy. The old Hymn was now adopted with vastly increased sense of reality. The Temple, indeed, and the Ark had perished; but only to make preparation for the Lord's coming in person, first to save (v. 2) and then to judge, (vv. 10-14).

*Obs.* Isai. xlii. 10-16.

*Obs.* Ps. xevi follows as the ode of praise, to which xcv was an invitation. (Similarly xcvi is a sequel to xevii, and c to xcix.)

<sup>1</sup> xxxiii. 3; Isai. xlii. 10.—A new song for a new stage in the history of Israel's Redemption;—a new fulfilment of the Song of Moses, "The Lord shall reign for ever."

<sup>2</sup> *Basseru*: xl. 9, lxviii. 11; Isai. xl. 9.—LXX. εὐαγγελίζεσθε.

- 5 For all the gods of the peoples are nothings<sup>3</sup>,  
But the LORD made the heavens.
- 6 Grandeur and majesty are before Him,  
Strength and beauty are in His sanctuary.
- 7 Ascribe to the LORD<sup>4</sup>, O ye families of the peoples,  
Ascribe to the LORD glory and strength.
- 8 Ascribe to the LORD the glory due to His name,  
Take an offering<sup>5</sup>, and enter His courts.
- 9 Worship the LORD in the splendour of holiness<sup>6</sup>;  
Stand ye in awe<sup>7</sup> of Him, all the whole earth.
- 10 Say among the nations, "The LORD reigns<sup>8</sup>;  
"Therefore the world is stable; it is unshaken<sup>9</sup>;  
"He shall give sentence<sup>10</sup> on the peoples with  
equity."
- 11 Let the heavens be glad, and let earth exult;  
Let the sea and its fulness thunder;
- 12 Let the field rejoice, and all that is in it;  
Then shall all the trees of the forest<sup>11</sup> sing joyously,
- 13 Before the LORD :—because He comes,

<sup>3</sup> Non-entities; nullities. Job xiii. 4. *Symm.* ἀνύπαρκτοι : (= "non-existent"). The deities of the heathen were unrealities—*idola*; though the instigators to idolatry were real beings,—demons.

<sup>4</sup> See on xxix. 1, 2.

<sup>5</sup> *Minchah*: lxxii. 10; Isai. lvi. 20; Mal. i. 11.

<sup>6</sup> As the priests were to minister only in "holy attire," so must the nations be now clothed with holiness. (Cp. xxix. 2.)

<sup>7</sup> *Chilu.* *Aq. Symm.* ὠδινήσατε. So again in xevii. 4 *Aq.* has ὠδίνῃσεν. Cp. on lxxvii. 16.

<sup>8</sup> LXX. ἐβασίλευσε. (Cp. ἐβασίλευσας: Rev. xi. 17.)

<sup>9</sup> xciii. 1.

<sup>10</sup> *Yadin*: vii. 8, ix. 8, lxxii. 2.

<sup>11</sup> Isai. xli. 23. All creation shall be liberated from bondage.

He comes to judge the earth ;  
 He shall judge the world in righteousness<sup>12</sup>,  
 And the peoples in His faithfulness.

<sup>12</sup> Word for word as in ix. 8. Cp. xcvi. 9.

### XCVII.<sup>A</sup>

1 THE LORD reigns : let earth rejoice,  
 Let the many isles<sup>1</sup> be glad.

<sup>A</sup> The LXX. has a title, Τῷ Δαυὶδ, ὅτε ἡ γῆ αὐτοῦ καθίσταται.

Verse 7 is quoted in Hebr. i. 6, with the prefatory remark ; "When He again introduces His First-born into the world, He says :—" The Apostle had just referred to the promises on which the Davidic Covenant was founded, Ps. ii. 7 ; 2 Sam. vii. 14 ;—where Messiah is spoken of as the Son of God. Ps. lxxxix. 27, referring to those promises, had paraphrased them ; "I will give Him to be FIRST-BORN." During the Captivity it seemed as if the promise had been annulled. The brightness of Messiah's presence was withdrawn. David's "crown was profaned to the ground," as well as Solomon's Temple. But at the Restoration "the light of God's face" was again manifested :—and the Psalms burst out into fresh exultation. The old Hymns were revived with new meaning : (see on xcvi.) using language that could only refer to the glorious *Second Advent* of the First-Born.

The Restitution from Babylonish Captivity was a re-introduction of Israel, God's "first-born" nation (see on lxxxix. 27) into the visible economy of the world ;—and was a type of the "restitution (*ἀποκαταστάσεως*) of all things ;" when He who, as First-born and Priest,—had offered Himself once for sins, "shall appear a second time," as glorious king "unto salvation : " (Hebr. ix. 24-28).

Obs. 1. In Jer. xvi. 15, xxiv. 6 ἀποκαταστήσω is used of God's "restoring" Israel. Cp. St. Matt. xvii. 11 ; Acts i. 6.

Obs. 2. In lxxxix. 27, the "First-Born" is constituted "*Most High above the kings of the earth*," and here in xcvi. 9 we read ; "Thou, O Lord, art *Most High above all the earth*." The "First-Born"—the King Messiah—is none other than He of whom it is said ; "The Lord reigns."

Obs. 3. As in Hebr. i. 6 we have εἰς τὴν οἰκουμένην, so here in v. 4 the Sept. has τῇ οἰκουμένῃ. Cp. on xcvi. 7.

<sup>1</sup> *Jyyim* ;—as in lxxii. 10. In Gen. x. 5 they are specially con-

- 2 Clouds and thick darkness are round about Him ;  
Righteousness and judgment are the basis of His  
throne<sup>2</sup>.
- 3 A fire goes before Him<sup>3</sup>,  
And burns up His enemies round about.
- 4 His lightnings illumined the world ;  
The earth saw it, and was awe-stricken.
- 5 The hills melted like wax from before the LORD,  
From before the Lord of the whole earth<sup>4</sup>.
- 6 The heavens have declared His righteousness,  
And all the peoples have seen His glory.
- 7 Ashamed be all who serve graven images,  
That boast themselves in nothings ;  
Worship Him, all ye gods.
- 8 Zion heard and was glad,  
And the daughters<sup>5</sup> of Judah rejoiced,  
Because of Thy judgments, O LORD.
- 9 For Thou, LORD, art most high above all the earth ;  
Far exalted art Thou above all gods.

nected with the progeny of Japhet. The word occurs very frequently in the evangelistic addresses of Isaiah : (*e.g.* xli. 1, xlii. 4, xlix. 1. Cp. Jer. xxv. 22).

<sup>2</sup> As was set forth in typical history at Sinai. Round about the mountain-sides were "clouds and thick darkness : " Exod. xix. 16, xx. 21 ; Deut. iv. 11, v. 22.—But when the mediator, after sprinkling the people with "the blood of the Covenant," ascended the mountain with the elders, "they saw the God of Israel, and beneath His feet as it were a paved work of sapphire, and as the very heaven for purity." (Exod. xxiv. 18.)

<sup>3</sup> Cp. Deut. xxxii. 22.

<sup>4</sup> Josh. iii. 11, 13. The only other places, where this title of God occurs, are Mic. iv. 13 ; Zech. iv. 14, vi. 5. (Cp. Isai. liv. 5.)

<sup>5</sup> The daughter-cities of Judah.

- 10 Ye who love the LORD, hate evil<sup>6</sup> ;  
 He keeps the souls of His saints,  
 He will deliver them from the hand of the ungodly.
- 11 Light is sown for the righteous man<sup>7</sup>,  
 And gladness for the honest-hearted.
- 12 Be glad, O ye righteous, in the LORD,  
 And give thanks to His holy memorial<sup>8</sup>.

<sup>6</sup> As your King does, xlv. 7. Cp. cxxxix. 21, 22. (Rom. xii. 9.)

<sup>7</sup> In the dark soil of the Captivity the seeds of Divine promises began to germinate as they had never done before. Those tender shoots would end in a harvest of glorious light.

<sup>8</sup> His Name ;—xxx. 4. Cp. cii. 12.

## XCVIII.

### A Psalm.

- 1 **S**ING to the LORD a new song,  
 For wondrous things has He done ;  
 His own right hand and holy arm have wrought  
 Him salvation<sup>1</sup>.
- 2 The LORD has made known His salvation ;  
 In the sight of the nations has He laid bare His  
 righteousness.
- 3 He has remembered<sup>2</sup> His mercy and truth toward  
 the house of Israel ;  
 All the ends of the earth have seen the salvation of  
 our God<sup>3</sup>.

<sup>1</sup> Cp. Isai. lix. 16, lxiii. 5.

<sup>2</sup> During the Captivity He seemed to have forgotten them :  
 lxxiv. 19, 23, lxxvii. 9 ; Isai. xlix. 14. (Cp. St. Luke i. 54, 55,  
 72.)

<sup>3</sup> Exactly as in Isai. lii. 10 ; (which also contains some of the  
 expressions of v. 2). Cp. xcvii. 6 ; Isai. xl. 5 ; Exod. xvi. 7.



- 4 Shout ye aloud to the LORD, all the whole earth ;  
Break forth, and sing joyously ; yea, sing praise.
- 5 Sing ye praise to the LORD with the harp ;  
With harp and the voice of psalmody.
- 6 With clarions<sup>4</sup> and voice of trumpet,  
Shout aloud before the King, the LORD.
- 7 Let the sea and its fulness thunder<sup>5</sup> ;  
The world and they that dwell on it.
- 8 Let the rivers clap their hands,  
Let the hills sing joyously together,
- 9 Before the LORD : because He comes to judge the  
earth ;  
He shall judge the world<sup>6</sup> with righteousness,  
And the peoples with equity.

<sup>4</sup> *Chatsotheroth*:—here only in the Psalter. They were the straight trumpets (such as are seen on the Arch of Titus) used by the priests for giving signals. Numb. x. 2-10 ; 1 Chr. xv. 24, 28, etc. The *shofar* was the ordinary curved trumpet, cornet, or horn.

<sup>5</sup> As in xcvi. 11 ; where *Aq.* has *βροντήσαι* ; and so *Jer.* here has “tonet.” In both passages it is *joyful* excitement that is spoken of.

<sup>6</sup> *Tevel* : LXX. *ἡ οἰκουμένη*. *Obs.* This is the seventh time the word has been used in Book iv ; (see xc. 2, xciii. 1, xcvi. 10, 13, xcvi. 4, xcvi. 7). Cp. on xcvi. *Obs.* 3.

XCIX.<sup>A</sup>

- 1 THE LORD reigns ;—let the peoples tremble :  
Seated on Cherubim ;—let the earth quake.
- 2 The LORD is great in Zion,  
And high is He above all the peoples.
- 3 Let them praise Thy name, so great and awful ;  
HOLY IS HE.

<sup>A</sup> “A terrestrial echo of the Seraphic *Trisagion*.” (*Del.*)

- 4 And the King's strength loves judgment<sup>1</sup>;—  
 'Twas Thou who establishedst equity,  
 Thou who wroughtest judgment and righteousness  
 in Jacob.
- 5 Exalt ye the LORD our God,  
 And worship at His footstool<sup>2</sup>;  
 HOLY IS HE.
- 6 Moses and Aaron among His priests<sup>3</sup>,  
 And Samuel among these that called on His  
 name<sup>4</sup>,—

<sup>1</sup> He who now reigns, is of infinite power; but His might is always in closest union with right. Cp. Isai. lxi. 8, "I, the Lord, love judgment."

<sup>2</sup> In 1 Chr. xxviii. 2 the "footstool of our God" stands in parallelism with "the Ark of the Covenant of the Lord." Cp. Lam. ii. 1. After the Captivity the Temple had no Ark or Shekinah;—but "the Throne of the Heavenly Grace" was spread over all the earth, accessible to all who were of "a poor and contrite spirit and who stood in awe of God's word." (Isai. lxvi. 1, 2.)

<sup>3</sup> Moses not only *interceded* for the people (Exod. xxxii; Numb. xiv);—he also sprinkled the blood of the Covenant at Mt. Sinai (Exod. xxiv), and set in order all the priestly functions (Exod. xl. 20-27; Lev. viii).

<sup>4</sup> In Jer. xv. 1, Samuel and Moses are mentioned together, as the two whose intercessions for Israel had been of most avail with God.

*Obs. 1.* As Moses and Aaron interceded for the people who had rebelled against their God-given authority (*e.g.* Numb. xvi. 3, 41), so Samuel, 1 Sam. xii. 19, 23. (Cp. also Exod. xvi. 8 with 1 Sam. viii. 7; and Exod. xxxii. 30 with 1 Sam. xii. 20, 23.)

*Obs. 2.* The assurance given by Samuel (1 Sam. xii. 22), "The Lord will not reject His people" (although they had rejected Him, 1 Sam. viii. 7, x. 19), was referred to in xciv. 14. (Cp. Lam. iii. 31.)

*Obs. 3.* The great truth, which stands at the head of xciii, xcvi, xcix (*cp.* also xcv. 3, xcvi. 10, xcvi. 6), was that which Samuel had especially to set forth (1 Sam. xii. 12, "the LORD, your God, is your King"). The men, who came back from Babylon *kingless*, must have felt as if they had been re-instated in the position occu-

- They called unto the LORD, and He answered them<sup>5</sup>.  
 7 In a cloudy pillar He spake to them<sup>6</sup> :  
 They kept His testimonies and the statute He gave them.  
 8 O LORD our God, Thou answeredst them ;  
 A forgiving God<sup>7</sup> wast Thou to them,  
 Though taking vengeance on their deeds<sup>8</sup>.  
 9 Exalt ye the LORD our God,  
 And worship at His holy mount ;  
 For HOLY IS THE LORD OUR GOD.

plied by the people under Moses and under Samuel. But *where now was their Intercessor?* The answer is suggested by the whole of Bk. iv ;—the LORD Himself is coming to be Shepherd, Judge, King, Saviour of His people.

<sup>5</sup> The language seems specially to point to 1 Sam. xii. 17 ("I will call unto the Lord") and vii. 9 ("and the LORD answered him"). Cp. Deut. ix. 19, x. 10.

<sup>6</sup> Cp. Exod. xxxiii. 9-11 ; "The cloudy pillar descended . . . and the LORD spake to Moses."

*Obs.* When the people witnessed this (v. 10), "they rose up and worshipped" (*hishtachavu*, as in vv. 5, 9 of this Psalm).

<sup>7</sup> Exod. xxxiv. 7. LXX. *εὐδατος ἐγίνον αὐτοῖς*.

<sup>8</sup> This general revelation of God's holy severity (Exod. xxxiv. 7) applied even to Moses, Aaron, and Samuel. Moses and Aaron were expressly excluded from the land of promise :—and even Samuel's deposal seems to have been *occasioned* by his falling into Eli's fault of over-leniency to his sons.

Who, then, must not bow down with awe before so holy a God ?—even as Moses did, Exod. xxxiv. 8, "And Moses made haste, and bowed to the earth, and *worshipped*."

## C.

### *A Psalm for Thanksgiving.*<sup>A</sup>

<sup>A</sup> *Le-thodah*. The word occurs in v. 4.

*Obs.* The joyful c follows upon the awe-inspiring xcix, as xcvi on xcvi.

1 SHOUT ye aloud to the LORD, all the whole earth<sup>1</sup>.

2 Serve the LORD with gladness,  
Come before Him with joyous song.

3 Know<sup>2</sup> that the LORD, He is God;  
HE made us<sup>3</sup>, and His we are<sup>4</sup>,

<sup>1</sup> "The single-lined verse at the beginning sounds like the signal-blast of the Trumpet."—(*Del.*) Ps. lxxvi began in the like way.

*Obs.* 1. *Harid* is used in 1 Sam. x. 24, "And all the people shouted aloud, and said; 'Long live the King.'"

*Obs.* 2. The verb is plural, the "Earth" singular (as in lxxvi. 1, xcvi. 1, xcvi. 4). Under Messiah's manifested kingdom all the inhabitants of the earth will join in one chorus.

<sup>2</sup> Recognise the fact;—"be sure" (P.B.V.) Cp. iv. 4, xlvi. 10; Numb. xxxii. 23.

<sup>3</sup> —to be what we are; His happy and joyful people. See on xcv. 6. And note, that the Sabbath-day was associated in Israel's thoughts not only with the completion of the Six-days' Work (Exod. xx. 11), but also with their recovery from Egyptian bondage (Deut. v. 15). Cp. the parallelism of the two Creations in Jer. xxxii. 17-21;—both being referred to by the prophet to strengthen his faith in the promise of the Restoration of Jerusalem, and the foundation of a New Covenant.

<sup>4</sup> So the *Qeri*:—followed by the *Targ.*, *Aq.*, and *Jer.*

The *Kethiv*, "and not we," is supported by the LXX. (καὶ οὐχ ἡμεῖς), *Symm.* (ἐποίησεν ἡμᾶς οὐκ ὄντας), and the *Syriac*. It is defended in the *Beresh.-Rabba* (c. 100) as the antithesis of the self-deifying pride which led Pharaoh to say (Ezek. xxix. 3); "My river is my own, and I made myself" (to be what I am—so potent and wealthy).

The *Qeri* not only makes the transition much better to the third line; but supplies a sequence to the earlier clause of the second line, which is more in accordance with the joyous character of the Psalm.

Note, also, that Psalms xciii-c are full of parallelisms to Isaiah xl-lxvi; and that the *Qeri* is supported by the analogy of Isai. xliii. 1; "And now saith the LORD, that created thee, O Jacob, and formed thee, O Israel; fear not, for I have redeemed thee, I have called thee by thy name; Mine art thou" (*li-attach*). Cp. also Isai. xliii. 21, xlv. 5.

His people and the sheep of His pasture.

- 4 Oh enter His gates with thanksgiving, His courts  
with praise,  
Thank Him, and bless His name.  
5 For the LORD is good; everlasting is His mercy;  
And His faithfulness reaches to all generations.

CL.<sup>A</sup> §

*David's. A Psalm.*

- 1 OF mercy and judgment<sup>1</sup> would I sing,  
To Thee, O LORD, would I make melody.  
2 Wisely would I act in the way of the upright<sup>2</sup>,  
—Oh! when wilt Thou come unto me<sup>3</sup>?—  
I will walk in the integrity of my heart<sup>4</sup> inside my  
house.

<sup>A</sup> Zion was commonly called "the city of David" (2 Sam. v. 7, 9, vi. 10, 12, 16). But when "the Ark of the Lord" (2 Sam. vi. 10, 16) came into it, it was more truly "*the city of the Lord*" (below v. 8). What, then, should be the character of him, who ruled in it as God's vicegerent?

§ *Hitsmith*, which occurred twice in xciv. 23, occurs also twice in this Psalm (vv. 5, 8).

<sup>1</sup> *i.e.* right judgment, equity:—as in xcix. 4.

*Obs.* The two words *chesed* and *mishpat* occur in Mic. vi. 8, "to do judgment and love mercy." Then follows "and to be lowly in walking with thy God;"—which corresponds to v. 2 of the Psalm.

<sup>2</sup> "*Tamim*:"—see on xxxvii. 18. (For the construction cp. Isai. xxvi. 7.)

<sup>3</sup> In 2 Sam. vi. 9 David had asked, "How shall *the Ark of God* come unto me?" That question had been answered. The Ark had been placed on Zion. But now a yet higher favour was needed. How was he to order his life in a way that befitted one so highly privileged?—He resolves to walk innocently; but he needs higher strength; and therefore here he pleads the promise given in Exod. xx. 24, "In all places where I record my Name, *I will come to thee, and bless thee.*"

<sup>4</sup> Gen. xx. 5, 6.

- 3 I will not set before my eyes any thought of villainy<sup>5</sup>,  
Disingenuous deeds<sup>6</sup> I abhor; none shall cleave unto  
me<sup>7</sup>.
- 4 A crooked heart shall depart from me;  
Evil I will not know<sup>8</sup>.
- 5 Whoso secretly slanders his neighbour, him will I  
root out,  
The man of lofty eyes and swollen heart<sup>9</sup> I will not  
endure.
- 6 My eyes are on the faithful men of the land, that  
they may dwell with me;  
Whoso walks in the way of the upright, he shall  
minister to me.
- 7 None shall dwell inside my house that works guile;  
He who utters falsehood shall not be established  
before my eyes.
- 8 Morning by morning I will root out all the wicked  
of the land,  
So as to cut off from the city of the LORD all the  
workers of iniquity.

<sup>5</sup> *Devar-beliyyaāl*: here and in xli. 8.—Cp. Deut. xv. 9 (one of those passages which show how deep the Mosaic law cut); “Beware that there be not a thought (*davar*) in thy villainous (*beliyyaāl*) heart, . . .”—The thought thus sternly rebuked was no breach of justice in the abstract; but it violated the fundamental principle of the Law, Levit. xix. 18; as well as a special provision in it, Levit. xxv. 35.

<sup>6</sup> *Setim* (here and in Hos. v. 2); evasions; obliquities. *Vulg.* *prævaricationes*.

<sup>7</sup> If it seized on him unawares, he would shake it off as an accursed thing: Deut. xiii. 17 (18).

<sup>8</sup> Cp. St. Matt. vii. 23, “I never *knew* you.”

<sup>9</sup> *Lit.* “wide of heart;”—spreading itself out *ambitiously*. LXX. ἀπλήστω.

CII.<sup>A</sup>

*A prayer of the afflicted ; when he faints†.*

*And pours out his meditation‡ before the Lord.*

<sup>A</sup> In *ci* we heard David resolving to purify Zion, that it might be indeed "the city of the Lord."

Here Zion is bare and desolate ;—yet the penitent Church rises in faith, to see God's compassion returning to build it up again and make it the religious centre of the world: (*vv.* 13, 16, 21).

David's dynasty might disappear ; Zion be burnt with fire ; Israel be led away captive ;—nay,—the earth and sky be "changed as a vesture ;" but the "city of the LORD" could not perish. It was "founded on the mountains of Holiness" (*lxxxvii.* 1), by Him, whose "years endure through all generations" (*cii.* 24) ;—who is Himself "the King" (*xcviii.* 6).

*Obs.* 1. In this eternity of Dominion was fulfilled the promise made to David (*lxxxix.* 35, 36). And so the Apostle, shortly after quoting *xcvii.* 7, refers to *cii.* 25-27, as no less belonging to Messiah.

*Obs.* 2. Jesus Himself used words, which imply that He claimed this ever-enduring authority : "Heaven and earth shall pass away ; but my words shall not pass away." (*St. Luke xxi.* 33.)

*Obs.* 3. *Ps.* *civ.* sets forth this everlasting King, as having rule over the whole framework of Nature ;—in the administration of which He employs Angels as His servants. *They* are "ministering spirits ;" He supreme Governor. In *Hebr.* *i.* 7 this contrast is set forth by means of *Ps.* *civ.* 4 : (*cp.* also *ciii.* 19-21).

§ There are several points of contact between this Psalm and Jeremiah's writings :—especially *Jer.* *xvi.* *xvii.* ; *Lam.* *iii-v.* *e.g.*—

With <i>v.</i> 3, "as a brand" ( <i>moqēd</i> ).	<i>cp.</i> <i>Jer.</i> <i>xvii.</i> 4 ( <i>tuqad</i> ).
5, "my bones cleave to my flesh,"	<i>Lam.</i> <i>iv.</i> 8.
12, "Thou, O Lord, abidest for ever, and Thy memorial to all generations,"	<i>Lam.</i> <i>v.</i> 19.
17, " <i>ārār</i> " only here, and in . . . . .	<i>Jer.</i> <i>xvii.</i> 6.
19, "His holy height,"	— 12.
24, "the half of my days,"	— 11.
28, "established before Thee,"	<i>xxx.</i> 20.

*Obs.* The 13th verse might suggest that Daniel (so diligent a student of Jeremiah, *ix.* 2) was the writer. (*Moēd* occurs in *Dan.* *viii.* 19, *xi.* 27, 29, 35.) *Cp.* *Dan.* *ix.* 3 : "I set my face towards the Lord God to search out by prayer and supplications, with fasting and sackcloth and ashes."

† *Yaitof* :—used in *Isai.* *lvii.* 16 ;—which is also parallel to *ciii.* 9 ; and so links *cii* and *ciii* together.

‡ *Sicho* : *cp.* *civ.* 34. *Symm.* *λογονοῦσιν.*

*††* *Jer.* *xvii.* 1-14.

- 1 O LORD, hear my prayer,  
And let my crying come unto Thee.
- 2 Hide not Thy face from me in the day that I am in  
trouble;  
Incline Thine ear to me; in the day that I call,  
answer me speedily<sup>1</sup>.
- 3 For my days waste away into smoke<sup>2</sup>,  
And my bones smoulder like a firebrand.
- 4 My heart is smitten like grass<sup>3</sup>, and withered;  
For I have forgotten to eat my food.
- 5 Because of the voice of my groaning  
My bones stick to my flesh.
- 6 I am like a pelican of the desert<sup>4</sup>,  
I have become as an owl among ruins.
- 7 Sleepless am I, and am become  
As the sparrow that sits lonely on the roof<sup>5</sup>.
- 8 My enemies reproach me all the day;  
Raving against me, they use me for their oath<sup>6</sup>.
- 9 For I have eaten ashes as bread<sup>7</sup>,  
And mingled my drink with tears<sup>8</sup>;
- 10 Because of Thine indignation and wrath:

<sup>1</sup> vv. 1, 2, are taken from older Pss.—Cp. xxxix. 12, xviii. 6, xxvii. 9, lix. 16, lxxxviii. 2, lvi. 9, lxix. 17.

<sup>2</sup> xxxvii. 20.

<sup>3</sup> As grass "smitten" by the sun's rays (cxi. 6).

<sup>4</sup> Isai. xxxiv. 11.—"The pelican is never seen but in *these austere solitudes*,"—near Lake Huleh.—(Dr. Thomson, *L. and B.* i. 403.)

<sup>5</sup> Dr. Thomson (*a. a.*, pp. 54, 55) had frequently heard a sparrow on a roof-top uttering its lament "by the hour."

<sup>6</sup> *Lit.* "swear by me." Cp. Isai. lxxv. 15; Jer. xxix. 22.

<sup>7</sup> Instead of taking food, he fasted "in ashes." (See *Obs.* above.)

<sup>8</sup> Instead of spices, tears;—tears, more bitter than myrrh. On *masak*, cp. lxxv. 8.—On *shiqquy*, Hos. ii. 6 (7 *Heb.*)



- For Thou liftedst me up and laidst me prostrate<sup>9</sup>.  
 11 My days are as an outstretched shadow<sup>10</sup>,  
 And I myself, as grass am I withering.  
 12 But Thou, O LORD, abidest for ever,  
 And Thy memorial<sup>11</sup> for all generations<sup>12</sup>.  
 13 Thou wilt stand up and have compassion on Zion,  
 For 't is time to have pity on her<sup>13</sup>; for the set time  
 is come.  
 14 For Thy servants yearn over her stones,

<sup>9</sup> Such had been the case with Israel:—lifted up on high, only to be cast down to despair.

<sup>10</sup> —Lengthening out, as the sun draws near the horizon;—and then merging into chill, dark, night.

<sup>11</sup> Exod. iii. 15. Cp. xxx. 4, xevii. 12.

<sup>12</sup> *Dor va-dor*:—xlv. 17, lxxxix. 2, 5, xc. 1, c. 5.—Here is the reply to the question in lxxvii. 8, "Has the word (of promise) failed for all generations?"—No; one cycle after another of Israel's history might pass (cp. on lxxviii. 2), and no progress seem to be made;—yet God's Name and Memorial, His plighted promise "עֲיֵיךְ, *I shall be*," stood firm. (Exod. iii. 14, 15.)—Thereupon faith rises up, and again looks forward to the future (*dor acharon*, v. 18: cp. lxxviii. 4, 6).

*Obs. 1.* In Exod. iii. 12 we read: "Surely *I shall be* (*ehyeh*) with thee; and here for thee is the sign that I have sent thee; on thy bringing the people out of Egypt, *ye shall serve* (*ta'avdun*) God on this mountain;"—instead of being Pharaoh's servants (Deut. v. 15, xvi. 12), ye shall enter God's service by a solemn Covenant (Josh. xxiv. 15, 18, 19, 21, 22, 31).

When Israel deserted this holy service, God allowed them to be oppressed by their enemies (Deut. xxviii. 48; cp. *especially*, 2 Chron. xii. 8), but as surely as they returned to Him, He would have compassion on them. This is the plea enforced by "*Thy servants*" in v. 14, 28 (cp. lxxxvi. 2, 4, 16, lxxxix. 3, 20, 39, 50.—Deut. xxxii. 36, 42).

*Obs. 2.* The promise should not only *not fail*, but be extended. In the future City of God not Israel only, but "*peoples* should be gathered together, yea, *kingdoms, to serve the Lord*" (v. 22; cp. xxii. 30.)

<sup>13</sup> *Chanán*: (in v. 14 *chonán*.) Cp. Jer. xvi. 13, "There shall

They feel pity for her dust<sup>14</sup>.

15 So shall the nations fear the name of the LORD,

And all the kings of the earth Thy glory ;

16 Because the LORD has built up Zion,

Has appeared<sup>15</sup> in His glory ;

17 Has turned to the prayer of the destitute<sup>16</sup>,

And not despised their prayer.

18 Be this written for the next generation,

And let a people yet to be created<sup>17</sup> praise YAH<sup>18</sup>.

ye serve other gods day and night ; where I will not show you pity" (*chaninah*).

<sup>14</sup> Thy servants yearn over her ruins :—and *their* love is but a drop from Thy own fulness, O Lord !

"Though the stones be lying all about, broken and split and in confusion, . . . the faithful do not throw away their reverence for the Temple. And so *the more melancholy the desolation of the Church is, the less should we allow our affection to stray from it.*" (*Calvin*.)

<sup>15</sup> *Nirāh* ;—as in Jer. xxxi. 3 : "From afar the Lord appeared to me : . . . 'again will I build thee.'"

<sup>16</sup> 'Arār, occurs only here and in Jer. xvii. 6 (E.V. *heath*.) Cp. nearly the same, *ároér*, in Jer. xlviii. 6.—In Arabic *árār* is a dwarf juniper ;—the *Savin*, according to Dr. Tristram ; who speaks of "its gloomy, stunted, appearance ; with its scale-like leaves pressed close to its gnarled stem, and cropped close by the wild goats."

The use of the word here is a confession that the nation had "trusted in man, and made flesh their arm, and in their heart departed from the LORD." (Jer. xvii. 5.)

*Obs.* 1. The verb *árār* is used in Jer. li. 58 of "laying bare" or "dismantling" the walls of Babylon.—So had Jerusalem been "laid bare" (cp. *áru*, cxxxvii. 7). For seventy years it had been standing like that wretched desert shrub.

*Obs.* 2. More especially would the term apply to the royal line of David ;—whose representative Jeconiah was "stripped bare," by the sentence, "Write this man heir-less" (*áriri*), Jer. xxii. 30.

<sup>17</sup> It must be a new Creation : *καὴν κτίσις*, 2 Cor. v. 17. Cp. xxii. 31 ; Isai. xliiii. 7.

<sup>18</sup> *Hillel-yah* :—the first time the combination has occurred.

- 19 Because He has looked down from His holy height;  
 From heaven did the LORD behold the earth;  
 20 To hear the groaning of the captive;  
 To set free the sons of death<sup>19</sup>;  
 21 To rehearse the name of the LORD in Zion,  
 And His praise in Jerusalem:  
 22 Whilst peoples are gathered together,  
 Yea, kingdoms, to serve the LORD<sup>20</sup>.
- 23 He<sup>21</sup> afflicted, on the way, with His power<sup>22</sup>;  
 He cut short my days<sup>23</sup>.

Preparation is here made for the civth, which terminates with *hallelu-yah*.

<sup>19</sup> So fulfilling the prayer in lxxix. 11.

He, who had of old looked down from heaven on the bondsmen in Egypt, and "heard their groaning, and remembered His Covenant" (Exod. ii. 23-25), had now listened to the Captives in Babylon. He was the same unchanging Yahveh (Mal. iii. 6).

<sup>20</sup> See on v. 12.

<sup>21</sup> The mourning Church has gradually risen out of the gloom. It can now look back on the period of suffering, and calmly contrast its momentary affliction with the eternal weight of glory awaiting it in the future.

<sup>22</sup> So the *Kethiv*, "kocho." The construction is precisely as in lxxxviii. 7.—Cp. also two other texts, where *innah* is used absolutely. Lam. iii. 33, "He does not afflict willingly." Job xxxvii. 23, "Vast is He in power (*koach*), and in judgment and plenty of righteousness; He will not afflict."

God had put forth His irresistible power (so glorious in Creation, Jer. xxxii. 17, and in redemption, Exod. xv. 6, xxxii. 11; Deut. iv. 37; Neh. i. 10,) to afflict;—but it was only, as He afflicted that generation in the wilderness "on the way" (Exod. xxxiii. 3) to "the land flowing with milk and honey."

*Obs.* Exod. xxxiii. 3-6 is also referred to in ciii. 5.

<sup>23</sup> Cp. lxxxix. 45: "*the days of his youth hast Thou cut short,*" (*hiqtáarta*).

- 24 I said; "My God, remove me not at the half of my days<sup>24</sup>;  
 "Thy years endure through all generations.  
 25 "Of old Thou foundedst the earth,  
 "And the heavens are the work of Thy hands.  
 26 "They shall perish, but Thou shalt endure;  
 "Yea, all of them shall wear out as a garment,  
 "As a vesture shalt Thou change them, and they  
 shall be changed.  
 27 "But Thou art the same<sup>25</sup>,  
 "And Thy years<sup>26</sup> shall have no end.  
 28 "The sons of Thy servants shall have a home<sup>27</sup>,  
 "And their seed shall be established before Thee<sup>28</sup>."

<sup>24</sup> The penalty denounced in Jer. xvii. 11. Cp. Ps. lv. 23.

<sup>25</sup> H. "Thou art He." Isai. xli. 4, xliii. 10; etc. Neh. ix. 6.  
 LXX. σὺ δὲ ὁ αὐτὸς εἶ.

*Obs.* As this text is quoted in Hebr. i; so it seems referred to in Hebr. xiii. 8.

<sup>26</sup> "Years" (v. 24):—for He, who "inhabits eternity," was born into a world subject to the conditions of *Time*. (Cp. Micah v. 2.)  
 So ONLY could the promises made to David be fulfilled.

<sup>27</sup> *Yishkonu*: LXX. κατασκηνώσουσι. Cp. lxviii. 16, 18.

<sup>28</sup> Jer. xxx. 20, xxxi. 26.—The reversal of 1 Kgs. ix. 7.

### CIII.<sup>A §</sup>

*David's.†*

<sup>A</sup> Though formally the outbreathing of gratitude from one individual spirit, the Psalm was well adapted to be used as a national thanksgiving: *e.g.*

- |  |                      |
|--|----------------------|
| With v. 3, "Who heals" ( <i>ha-rofē</i> ), | cp. Exod. xv. 26.    |
| 3, " <i>tachalaim</i> ,"                   | Deut. xxix. 21 (22). |
| 5, " <i>ēdyek</i> ,"                       | Exod. xxxiii. 5.     |
| 9, "He will not always retain,"            | Jer. iii. 5.         |

§ With v. 8 (cp. v. 13) "compassionate and piteous;" Cp. cii. 13. What cii hoped for, ciii celebrates.

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|---|----------------------|
| † With v. 19, " <i>bakkol mashalah</i> ," | cp. 1 Chr. xxix. 12. |
| 1, "His holy Name,"                       | — 16.                |

- 1 BLESS, O my soul<sup>1</sup>, the LORD,  
 And, all that is within me<sup>2</sup>, His holy name.
- 2 Bless, O my soul, the LORD,  
 And forget not all His bounties.
- 3 Who forgives<sup>3</sup> all thy iniquities,  
 Who heals<sup>4</sup> all thy sicknesses<sup>5</sup>.
- 4 Who redeems thy life from corruption,  
 Who crowns<sup>6</sup> thee with mercy and compassions.
- 5 Who satisfies thy gay heart<sup>7</sup> with good ;  
 So that thy youth is renewed like an eagle<sup>8</sup>.
- 6 The LORD performs righteous deeds,  
 Yea, deeds of judgment for all who are oppressed.
- 7 He made known His ways to Moses<sup>9</sup>,

<sup>1</sup> The invitation is from the redeemed *spirit*. The soul, as the seat of the affections, is called on to give expression to the spirit's gratitude.

<sup>2</sup> Brain or heart, nerves or arteries ;—the whole redeemed nature.

<sup>3</sup> *Soléach* : the word used in Exod. xxxiv. 9 ; Numb. xiv. 19. Cp. Ps. xxv. 11 ; Jer. xxxi. 34.

<sup>4</sup> Exod. xv. 26, "For I the Lord do heal thee." Cp. Hos. vii. 1, xi. 3, xiv. 5 ; Jer. viii. 22, xvii. 14 ; Mal. iii. 20.

<sup>5</sup> *Tuchaluim* : Deut. xxix. 22 ; Jer. xvi. 4.

<sup>6</sup> 'Atter :—viii. 5. Originally man was crowned with "glory and majesty ;" now, with a yet higher lustre,—that of God's redeeming mercy.

<sup>7</sup> 'Adi : lit. "gaiety ;" see on xxxii. 9.—At Horeb their "gaiety" led to that fatal sin of idolatry ; and their years waxed old with heavy affliction. Now Israel has been restored to holy youth, and its longing is towards Him, who is its genuine "beauty, ornament, or mirth." Cp. Jer. ii. 32, "Can a maid forget her ornament (*édyah*) ? the bride her attire ? Yet my people have forgotten Me days without number."

<sup>8</sup> So that it could now mount up heavenward, with unflagging wing. Isai. xl. 31.

<sup>9</sup> In answer to his prayer, "Make known, I pray, to me Thy way : " Exod. xxxiii. 13.

- And its place knows it no more.
- 17 But the mercy of the LORD, from everlasting to everlasting, is on them that fear Him,  
And His righteousness to children's children ;
- 18 To such as keep His covenant,  
And remember His precepts to do them.
- 19 The LORD has established His throne in heaven,  
And His sovereignty rules over all<sup>16</sup>.
- 20 Bless the LORD, ye His angels ;  
Ye mighty in power, that perform His word,  
Listening to the voice of His word<sup>17</sup>.
- 21 Bless the LORD, all ye His hosts,  
Ye ministers of His, that perform His will.
- 22 Bless the LORD, all ye works of His,  
In all places of His dominion ;  
Bless, O my soul, the LORD,

<sup>16</sup> *Hakkol*: "the Whole;"—the Universe.

<sup>17</sup> Not only, mightily executing the word, when heard ; but, ever intently listening, ready to catch the intimation of His Will.

CIV.<sup>A</sup>

<sup>A</sup> That this Psalm is not to be thought of as a mere detached "Hymn of Creation," is evident (1) from the fact that it has the same line at its beginning and end as ciii had : (2) from its culminating in a prophecy of the time when the earth shall be purified from sinners (cp. xcii) : (3) from the mention of "angels" and "ministers" in v. 4, as in ciii. 20, 21. Observe also, in especial, the parallelism of v. 29, "Thou hidest Thy face, they are confounded," etc., with xc. 3-7, ciii. 14-16 : and of the new-creating and renovating of the earth in v. 30 with cii. 18, ciii. 5.

The real relation of civ to the subject of Book iv is much the same as that of Job xxxviii-xli to the argument of that Book. The purpose of both is to make man bow in lowly faith before God's

- To the children of Israel His great deeds.  
 8 Compassionate and gracious is the LORD ;  
 Slow to anger and plenteous in mercy.  
 9 He will not contend<sup>10</sup> unceasingly,  
 Nor keep strict watch<sup>11</sup> for ever.  
 10 He has not dealt with us according to our sins,  
 Nor awarded to us according to our iniquities.  
 11 For as high as heaven is above the earth,  
 So vast has His mercy been over them that fear Him.  
 12 As far as sunrise is from sunset,  
 So far has He removed our sins from us.  
 13 As a father has compassion on his children<sup>12</sup>,  
 So has the LORD compassion on them that fear Him.  
 14 For HE knows our formation<sup>13</sup> ;  
 He bears in mind<sup>14</sup> that we are dust.  
 15 Frail man,—his days are as grass ;  
 As a flower of the field, so he flourishes.  
 16 For a wind passes over it<sup>15</sup>, and it is not,

Strange it seemed to Moses that the "nation of priests" should so soon fling away their holiday attire, and be in peril of utter destruction. He wished to know more of God's way ;—how this severity would be reconciled with the mercy which was the basis of God's Covenant with Israel. The explanation was given in xxxiv. 6, 7 : (which is quoted in the next verse).

<sup>10</sup> *Yariv* ;—"implead : " see on xxxv. 1.—Cp. Isai. lvii. 16 : (see note on Title of cii.) Ps. lxxxv. 5.

<sup>11</sup> *Fittor* : Jer. iii. 5, 12.

<sup>12</sup> Yearning over them with unspeakable relentsings, when compelled to administer chastisement.

<sup>13</sup> *Yitsrénu* : Gen. ii. 7. He deals tenderly as with brittle earthenware vessels. LXX. τὸ πλάσμα ἡμῶν.

<sup>14</sup> *Zakúr* : Cp. lxxviii. 39, lxxxix. 48 ; Job vii. 7.

<sup>15</sup> The hot desert wind. So withers man beneath the blast of Divine justice. Cp. Isai. xl. 7.—" But the word of the Lord," it is there added, "endures for ever." Cp. v. 17 here.

1 BLESS, O my soul, the Lord.  
 O LORD my God, Thou art very great,  
 Thou hast clad Thee with grandeur and majesty ;

boundless wisdom ;—believing that He, whose power created, and whose good Providence rules, the whole order of Nature, is no less wonderful in His governance of the Moral World. He never mistakes. “*Providentia Ejus non fallitur* :” (Coll. 8th S. a. Trin.)

He, whose vesture is light (v. 2), must be essential Light ;—in Him can be no darkness :—in His world all shall be finally good. Even stormy winds and devouring fire are moved at His will, by His ministers (v. 4) ;—may not the storm of Chaldean invasion have been under His commission ? The world is firmly settled on its bases (cp. xciii. 1) ;—and His covenant not less so. The waters of the sea were once allowed to invest the earth, as a winding-sheet ; but they are never to regain their sway over it (cp. xciii. 3, 4) ;—no more can the deluge of sin again prevail over the earth. Bounty and beauty are spread over the earth (vv. 10-17) ;—even the desolate portions have their residents (v. 18) : even the wild-beasts are fed by Him, and the numberless tribes of the mighty ocean (21-28). Not even the period of the Deluge, during which death reigned, was allowed to break the continuity of the order established at Adam's creation ;—He sent forth His life-giving spirit, and the earth rose up regenerated. Not yet indeed are sinners consumed out of the earth ;—that is reserved for the time when He who descended on Sinai (v. 32) shall return to baptize the earth with fire, and to introduce a new heavens and new earth.

Meanwhile the faithful heart can meditate with delight on the certainty that the glory of the Lord shall endure for ever ; and can “praise YAH,” the Almighty Redeemer.

*Obs. 1.* The instances of God's working are many of them the same as in the address to Job “out of the whirlwind.”—Thus in xxxviii we have “the foundations of the earth” (cp. v. 5) ;—the sea restrained to its appointed place, and its “proud waves stayed” (cp. v. 9) ;—the “budding of the tender herb” (cp. v. 14) ; the “appetite of young lions filled” (cp. v. 21). In xxxix we have the chamois, the wild ass, the stork (cp. vv. 11, 17, 18). In xli is the account of Leviathan (which seems to be quoted in v. 26).

*Obs. 2.* The order of Gen. i is in a general way followed. In vv. 6-9 and again in vv. 29, 30 are allusions to the Deluge. With v. 32 cp. Exod. xix.



- 2 Putting on light as a robe<sup>1</sup>,  
 Spreading out heaven as a tent-curtain<sup>2</sup>.
- 3 Who lays the beams of His upper-stories on waters,  
 Who appoints clouds to be His chariot,  
 Who travels on wings of wind ;
- 4 Making His angels to be winds,  
 His ministers to be flaming fire<sup>3</sup>.
- 5 He founded the earth on its bases ;  
 Unshaken is it for ever and ever<sup>4</sup>.
- 6 With the deep as a vesture Thou coveredst<sup>5</sup> it,  
 So that waters stood above the mountains.
- 7 At Thy rebuke they fled,  
 At the voice of Thy thunder they were in consternation.
- 8 They climbed up mountains, they ran down valleys<sup>6</sup>,  
 To the place that Thou hadst founded for them.

<sup>1</sup> Light, which reveals all else, sets forth His glory ; but He Himself remains invisible.

<sup>2</sup> *Yeriâh* ; both side-curtains and canopy ; Exod. xxvi. 1, xxxvi. 8, 13.

<sup>3</sup> "*Of* winds" "*of* flaming fire"—are grammatically possible renderings (as in Gen. ii. 7 ; Exod. xxxvii. 23).

In either case the angelic being arrays himself with the outward properties of the physical phenomenon :—as when

"The angel of Death *spread his wings on the blast,*  
 And breathed in the face of the foe as he passed."

<sup>4</sup> Cp. xciii. 1 :—unshaken, even when, at the Deluge, the waters of the ocean were allowed to stand "above the mountains."

<sup>5</sup> *Kissitha*. The *Peal* is used twice in Gen. vii. 19, 20 of the mountains being covered with the diluvial waters.

Was not that "vesture" laid on it as a mourning-garment,—one might almost say, as a winding-sheet ?

<sup>6</sup> The construction as at cvii. 26.

- 9 Thou appointedst a boundary ; they cannot swell over ;  
They cannot return to cover the earth<sup>7</sup>.
- 10 Who sends forth springs down the ravines ;  
Between mountains they wend their way.
- 11 They give drink to every beast of the field,  
The wild-asses break their thirst<sup>8</sup>.
- 12 Over them dwell the birds of heaven,  
From among the branches they utter their note.
- 13 He gives the mountains drink from His upper-  
stories ;  
With the fruit of Thy works is the earth satiated.
- 14 He causes grass to spring up for the cattle<sup>9</sup>,  
And plants for the tillage<sup>10</sup> of man ;

<sup>7</sup> The reference of this to Gen. ix. 11, 15 is guaranteed by Isai. liv. 9, "For the waters of Noah is this to me : for as I have sworn that the waters of Noah shall no more *swell over* (*avor*) upon the earth, so have I sworn not to be wroth with Thee."

*Obs.* In the previous verse is another phrase, which is used below, at v. 29, of the Deluge : "In a little wrath *I hid my face* from thee for a moment."

<sup>8</sup> The wild ass is said to have a remarkable power of tracking out water in the Desert.

<sup>9</sup> See on cxlvii. 8.

<sup>10</sup> *Avodah* (cp. v. 23) :—see Gen. iii. 18, 23.

The *cereals* especially belong to the human period.—So far as is known, they "make their appearance, when man is about to come on the scene. . . . If he would earn a sustenance, or enjoy the blessings of life, *he must cultivate the soil*, and tend the plants and care for the lower animals." (Dr. M'Cosh, on the Supernat. p. 56.)—Compare Virgil's "*Mox et frumentis labor additus*" (*Georg.* i. 150).

*Obs.* *Avodah*—is strictly *service* or *servitude* (Lev. xxv. 39). *Toil* is the accompaniment of man's fallen state. Yet is even that toil an honour ;—part of his dignity. He is "a fellow-worker with God." The grain-plant will not grow without his labour. He has a burden laid on him which the cattle have not ; but only because he has a higher dignity.

- Bringing forth bread from the earth.  
 15 And wine gladdens<sup>11</sup> the heart of feeble man,  
 Making the face brighter than oil<sup>12</sup>;  
 And bread sustains<sup>13</sup> the heart of feeble man.  
 16 The trees of the LORD<sup>14</sup> are satiated,  
 The cedars of Lebanon, which He planted :  
 17 Wherein the birds make nests<sup>15</sup>;  
 The stork<sup>16</sup>—her home is in the fir-trees.  
 18 The high mountains<sup>17</sup> are for the chamois,  
 The cliffs are a refuge for the conies<sup>18</sup>.

<sup>11</sup> *yesannmach* : Judg. ix. 13.

<sup>12</sup> The "glad heart" producing the "cheerful countenance:" Prov. xv. 13.

<sup>13</sup> "Stays," or "props up."

A comparison of Judg. xix. 5, Gen. xxvii. 37 suggests that the first and third lines of the *v.* should be rendered :

"And with wine *gladdens* *He* the heart of feeble man,  
 And with bread the heart of feeble man *He stays*."

*Obs.* *Simmach* is used of God's act in lxxxvi. 4, xc. 15 : and *sadil* is so used in all the other places of the Psalms where it occurs (xviii. 35, xx. 2, xli. 3, xciv. 18, cxix. 117).

<sup>14</sup> The forest trees, which flourish far from human cultivation, appear more especially left to God's protection ;—whose praise, also, they seem more distinctly and worthily to utter.

<sup>15</sup> The constructive skill exhibited in the building of *nests* has often been referred to by writers on Natural Theology. "The same hand," it has been said, "that poised the earth in space, taught the bird to build its nest."

<sup>16</sup> Whose name denotes the singular *affection* she bears to her young. (*Chasidah* = *pia avis*. And indeed "*stork*" may be cognate with *στροπή*.) It is said that, when Delft in Holland was on fire, a stork made several efforts to carry off her young ones ; but, failing in the attempt, stayed behind with them and was burned. On the *εὐσεβεία* of the stork, cp. Philo, t. ii. p. 20. She—so pre-eminent for domestic love—has a *home* provided for her by God.

<sup>17</sup> Even the desolate mountain-crags have their residents ; for whom the Divine hand has made provision.

<sup>18</sup> The *hyrax*, or ashkoko, which lives in holes in the rocks. It abounds on Lebanon.

- 19 He made the moon for stated seasons<sup>19</sup>,  
The sun knows his time of setting.
- 20 Thou appointest darkness, and it is night ;  
Therein creeps forth every beast of the forest<sup>20</sup>.
- 21 The young lions roar out for prey,  
And go seeking their food from God.
- 22 The sun arises ; they withdraw,  
And lay them down in their lairs.
- 23 Man goes forth to his working,  
And to his tillage, until evening<sup>21</sup>.
- 24 How manifold are Thy works, O LORD !  
With wisdom hast Thou made all of them,  
The earth is filled with Thy wealth<sup>22</sup>.
- 25 Yonder sea, so great and wide-stretching,—  
There are moving things innumerable,  
Living creatures, both small and great.
- 26 There travel the merchant-ships ;  
There is Leviathan, whom thou formedst to sport  
with him<sup>23</sup>.

<sup>19</sup> *Moddim* ;—especially, used of the festivals ; which depended on the lunar cycles. Lev. xxiii. 2, 4, 37, 44. Cp. Gen. i. 14.

<sup>20</sup> So in the darkness of calamity sent on Israel ;—"the lion out of the forest and the evening wolf" (Jer. v. 6) found their analogies in the Chaldean armies.

<sup>21</sup> "Pindar said : 'Before all things work ;—*work is the light of life.*' And *human work* is introduced into the great picture given by the Psalmist of God's providential arrangements for our world." —(Bp. Jacobson.)

<sup>22</sup> *Qinyanim* : "possessions," or "property : " cv. 21 : (where LXX. has rightly κτήσεως). HE is *proprietor* of all.

<sup>23</sup> The precisely parallel words used of Leviathan in Job xl. 29 (xli. 5 *E.V.*) seem to demand this rendering. Nearly so LXX. ἐμπαίξεν αὐτῷ. The wildest plunges of that "king over all the children of pride" are as much under the control of the Divine

- 27 All of them look expectantly to Thee,  
That Thou mayest give them their meat in its  
season.
- 28 Thou givest to them; they gather<sup>24</sup>:  
Thou openest Thy hand; they are satiated with  
good.
- 29 Thou hidest Thy face<sup>25</sup>; they are confounded<sup>26</sup>;  
Thou withdrawest their spirit; they gasp<sup>27</sup>,  
And return to their dust.
- 30 Thou sendest forth Thy Spirit; they are created:  
And Thou renewest<sup>28</sup> the face of the ground.

May the glory of the LORD endure for ever<sup>29</sup>!

May the LORD rejoice in His works<sup>30</sup>!

- 32 Who looks on the earth, and it trembles;  
If He touch the mountains, they smoke<sup>31</sup>.

Hand as are the struggles of a tiny bird which is held prisoner by a string.

*Keble*: "To make with him dread pastime there."

<sup>24</sup> *Yilqotun*:—used in Exod. xvi nine times of the gathering of manna.

<sup>25</sup> Deut. xxxi. 18, xxxii. 20; Ps. xxx. 7, lxxxviii. 14, cii. 2; Isai. viii. 17, liv. 8: (cp. above on v. 9). Jer. xxxiii. 5.

<sup>26</sup> *Yibbalehun*. Cp. xc. 7.

<sup>27</sup> *Yigraun*:—the word used, in Gen. vi. 17, vii. 21, of the destruction of animal life by the Deluge.

<sup>28</sup> *Techaddesh*; li. 10; Lam. v. 21.

<sup>29</sup> That is, in its manifestation to the renewed earth. May there never again be any *break* to the continuous shining of His loving Favour.

<sup>30</sup> And no longer have occasion to put forth His terrible power—in acts such as v. 32 refers to.

<sup>31</sup> See Exod. xix. 18, "And the Mount Sinai was all of it on smoke, because the Lord descended on it in fire; and its smoke ascended

- 33 I will sing to the LORD, while I live,  
 I will chant to my God, while I have any being.  
 34 May my meditation be pleasant unto Him<sup>32</sup>;  
 I, truly, will rejoice<sup>33</sup> in the LORD.  
 35 Sinners shall be consumed from the earth;  
 And wicked men,—they are no more<sup>34</sup>.  
 Bless the LORD, O my soul. Halleluyah<sup>35</sup>.

as the smoke of a furnace; and the whole Mount quaked greatly." Cp. lxxiv. 1, etc.

<sup>32</sup> LXX. ἡδυνθείη αὐτῷ.

<sup>33</sup> "His rejoicing is responsive to the divine rejoicing in v. 31; as the Sabbath-day rest of the Creature in God is the counterpart of God's Sabbath-day rest in the Creature." (*Del.*)

<sup>34</sup> The one jarring string in this great concert,—the one dark spot that marred the beauty of this goodly picture,—shall exist no longer. Then the "City of the Lord" (ci. 8) shall be wholly purified. Then the eternal SABBATH shall begin. Cp. Rev. xxi. 27.

<sup>35</sup> *Hallelu-yah* occurs for the first time after mention has been made of the destruction of sinners. The name YAH itself was first used after the annihilation of Pharaoh's power. (Exod. xv. 2.) So in Rev. xix. 1, 3, 4, 6 the heavenly halleluyah is raised after the destruction of the Corrupt City.

The next Psalm also ends with Halleluyah; and cvi both begins and ends with it.

Again it occurs at the beginning of cxi, cxii, cxv, cxvi, cxvii, and at both beginning and end of cxiii, cxxxv, and cxlvi-cl.

*Obs.* A promise of the future Halleluyah was given in cii. 18; "a people to be created shall praise Yah:" (*yehallelu-yah.*)

## CV.<sup>A</sup> §

<sup>A</sup> Pss. cv and cvi form a striking contrast; one celebrating God's unfailing mercy to Israel, the other confessing Israel's unceasing ingratitude to God.

vv. 1-15 are, with a few variations, the same as 1 Chr. xvi. 8-22.

§ With v. 2, "sing . . . chant . . . meditate," cp. civ. 33, 34. And with v. 3 "rejoice," cp. civ. 34.

- 1 **O**H give thanks to the LORD; proclaim ye his  
name<sup>1</sup>;  
Publish among the nations His great deeds.
- 2 Sing ye to Him, chant ye to Him,  
Meditate on all His wonders.
- 3 Glory ye in His holy name;  
Let their heart rejoice that seek the LORD.
- 4 Inquire after the LORD and His strength,  
Seek His face perpetually.
- 5 Remember His wonders which He performed,  
His marvels and the judgments of His mouth.
- 6 O ye seed of Abraham, His servant,  
Ye sons of Jacob, His chosen;
- 7 He, the LORD, is our God;  
In all the earth are His judgments.
- 8 He has remembered evermore His covenant,  
The word He ordained for a thousand generations,
- 9 Which He ratified<sup>2</sup> with Abraham,  
And His oath to Isaac;
- 10 Which also He confirmed to Jacob for a statute,  
And to Israel for an everlasting covenant:
- 11 Saying, "To thee will I give the land of Canaan,"—  
The line of your allotment<sup>3</sup>:
- 12 Whilst they were only few in number,  
Of no moment, and but sojourners in it.
- 13 And they went about from nation to nation,

<sup>1</sup> In solemn acts of worship. *Symm.* κηρύσσετε. cvi, cxviii, and cxxxvi begin in the same way. Cp. Isai. xii. 4.

<sup>2</sup> *Karâth*: used with *davar* in Hagg. ii. 5.

<sup>3</sup> That Canaan, which was actually allotted to you, Israelites, by the measuring-line: xvi. 6, lxxviii. 55.

- From realm to alien people.  
 14 He allowed no man to oppress them,  
 And on their account reproved kings :  
 15 "Touch not My anointed ones<sup>4</sup>,  
 And do My prophets no harm."  
 16 And He called a famine upon their land,  
 He brake the whole staff of bread.  
 17 He sent a man before them,  
 Joseph was sold as a slave<sup>5</sup>.  
 18 They afflicted his feet with fetters ;  
 His soul entered into iron<sup>7</sup>.  
 19 Till the season of His word's coming to pass<sup>8</sup>,  
 The promise of the LORD tried him<sup>9</sup>.  
 20 The king sent and released him,  
 The ruler of peoples, and liberated him.  
 21 He made him lord over his house,

<sup>4</sup> *Vulg.* "Christos meos ;"—His elect, and consecrated, servants.

<sup>5</sup> In Gen. xx. 7, Abraham is called "prophet ;"—one who had a divine communication.

<sup>6</sup> What, then, if Joseph's children be now gone into captivity ;—who can say that those scattered ones may not hereafter be found to have been doing a great work of preparation for the future kingdom ?

<sup>7</sup> So the LXX., and *Jer.* ;—rightly, (since *barzel* is masculine). His soul "entered," whole and entire in its resolve to obey God, into the cruel torture.

<sup>8</sup> *Lit.* "arriving," or "entering in."—For *bo davar* see Deut. xviii. 22 ; Judg. xiii. 12, 17 ; *Jer.* xvii. 15. It seems better to take *davar* here as God's word ; cp. *vv.* 8, 42, cvi. 24, cvii. 20. In cxlvii. 15 we have *imrah* and *davar* similarly in parallelism.—Till the "season" (cp. St. Luke i. 20) when God's word was to take effect, the promise contained in that word tried and purified Joseph's faith.

<sup>9</sup> *Tserafah* ; "assayed : " xii. 6, xvii. 3, xviii. 30. He came out of the ordeal, as gold from the fining-pot, more pure and lustrous.



- And ruler of all his possessions ;  
 22 To bind his princes at his will,  
 And to teach wisdom to his aged men<sup>10</sup>.  
 23 So Israel came into Egypt,  
 And Jacob was a sojourner in the land of Ham.  
 24 And He increased His people greatly,  
 And made them stronger than their enemies.
- 25 He turned<sup>11</sup> their heart to hate His people,  
 To deal craftily with His servants.  
 26 He sent Moses His servant,  
 And Aaron whom He had chosen.  
 27 They planted<sup>12</sup> among them His long record<sup>13</sup> of  
 signs,  
 And marvels in the land of Ham.  
 28 He sent darkness, and dark it grew ;  
 And they rebelled not against His words<sup>14</sup>.
- 29 He turned their waters into blood,  
 And killed their fish.  
 30 Their land swarmed forth frogs  
 In the chambers of their kings.  
 31 He spake and the dog-fly came,  
 And gnats in all their coasts.  
 32 For their rain-showers He sent hail,

<sup>10</sup> The men of the Captivity might well love to linger on Joseph's history, which they had seen so remarkably reproduced in Daniel. (Cp. cxix. 100.)

<sup>11</sup> By his bounty to Israel.

<sup>12</sup> *Samu* : cp. Exod. x. 2 ; Jer. xxxii. 20.

<sup>13</sup> Or "chronicle." Cp. lxx. 3, cxlv. 5.

<sup>14</sup> After the plague of darkness the Egyptians yielded to God's commands : Exod. xi. 24. *Chrys.* λοιπὸν ἀντιστῆναι οὐκ ἠδύναντο.

- With flaming fire in their land.  
33 He smote their vines also and fig-trees,  
And shattered the trees of their borders.  
34 He spake, and the locust came,  
And caterpillar-locusts without number ;  
35 And ate every herb in their land,  
And ate the fruit of their ground.  
36 And He smote all the first-born in their land,  
The prime of all their strength.  
37 So He brought them forth with silver and gold,  
And among His tribes was none who stumbled.  
38 Glad was Egypt at their departing,  
For their terror had fallen upon them.  
39 He spread out a cloud as an awning,  
And fire to light up the night.  
40 They asked, and He brought quail,  
And He filled them with bread from heaven.  
41 He opened the rock and waters gushed out ;  
They ran along the wilds a river.  
42 For He remembered His holy word,—  
Abraham His servant.  
43 And He made His people go forth with joy,  
His chosen ones with triumph.  
44 And He gave them the lands of the heathen,  
And they took possession of the toil of nations ;  
45 To the end they might keep His statutes,  
And observe His laws<sup>15</sup>.  
Halleluyah.

<sup>15</sup> The way in which they came into the occupation of Caanan placed them under the strongest obligation of obedience. They were clearly tenants only *dum se bene gesserint*.

CVI.<sup>5</sup>

## 1 HALLELUYAH.

- Oh thank the LORD, for He is good,  
For His mercy endures for ever<sup>1</sup>.
- 2 Who can express the mighty deeds of the LORD,  
Can make known all His praise?
- 3 Happy they who keep judgment,—  
He who does righteousness at all times.
- 4 Remember me, O LORD, in the gracious welcome<sup>2</sup> of  
Thy people;  
Oh visit me with Thy salvation.
- 5 That I may look on the prosperity of Thy chosen ones,  
May rejoice in Thy nation's<sup>3</sup> joy;  
May triumph with Thy inheritance.
- 6 We have sinned with our fathers,  
We have dealt perversely, have done wickedly<sup>4</sup>.
- 7 Our fathers in Egypt considered not Thy wonders,  
They remembered not Thy plenteous mercies,  
And rebelled by the sea, on the brink of the Red  
Sea.
- 8 Yet He saved them for His name's sake,  
To make known His power.
- 9 He rebuked the Red Sea, and it dried up;

§ With v. 5, "chosen ones," cp. ev. 6, 43.

<sup>1</sup> The first verse of cvi is the same as 1 Chr. xvi. 34;—the last two are from 1 Chr. xvi. 35, 36. This liturgical formula is found also in cxxxvi. 1; Jer. xxxiii. 11; 2 Chr. v. 13, vii. 3, 6, xx. 21; Ezra iii. 11.

<sup>2</sup> *Retsón*. Jer. in repropitiatione. Cp. lxxxv. 1; Isai. xlix. 8.

<sup>3</sup> *Goyeka*: here only; (cp. *goyi*, Zeph. ii. 9).

<sup>4</sup> Cp. Dan. ix. 5, 6.

And He led them through the depths as across a wilderness.<sup>5</sup>

10 And saved them from the hand of the malignant,  
And redeemed them from the hand of the foe.

11 The waters covered their adversaries ;  
Not one of them survived.

12 Then they believed in His words,  
And sang His praise.

13 They hasted<sup>6</sup> and forgot His works,  
They waited not for His counsel<sup>7</sup> ;

14 But lusted vehemently<sup>8</sup> in the wilderness  
And tempted God in the desert.

15 And He granted them their petition,  
And sent withering sickness<sup>9</sup> into their soul.

16 And they envied Moses in the camp,  
Aaron, the LORD's holy one.

17 The earth opened, and swallowed Dathan,  
And covered the assembly of Abiram.

18 Fire also blazed forth on their assembly ;  
The flame burnt up the wicked.

<sup>5</sup> *Midbar* ; a broad expanse of poor dry land, suited for sheep-walks, (like our South-Downs, or Salisbury-Plain). Cp. Isai. lxiii. 13.

<sup>6</sup> Exod. xxxii. 8.

<sup>7</sup> —for the development of God's plans respecting them ;—preferring (v. 43) "their own counsel."

<sup>8</sup> From Numbers xi. 4.

<sup>9</sup> *Razon* : Isai. x. 16.—The reference is to the "graves of lust" (*Qivroth-hattäavah*), Numb. xi. 33, 34.

*Adn. Churton* paraphrases :—

"God heard their plaints ; and what they sought  
In wrath consenting gave ;  
But sent *lean death* to mar the feast,  
And *lust was laid in grave*."

- 19 They made a calf at Horeb<sup>10</sup>,  
     They worshipped a molten image ;  
 20 And bartered away their glory<sup>11</sup>  
     For the likeness of a grass-eating ox.  
 21 They forgot God their Saviour,  
     Who had done great things in Egypt ;  
 22 Wonderful things in the land of Ham,  
     Fearful things by the Red Sea.  
 23 And He spoke of extirpating them ;  
     Only that Moses, His chosen, stood in the breach<sup>12</sup>  
         before Him,  
     To turn away His wrath that He might not destroy.  
  
 24 And they scorned the delightful<sup>13</sup> land,  
     They believed not His word ;  
 25 But mutinied in their tents,  
     And hearkened not to the voice of the LORD.  
 26 Then He lifted up His hand<sup>14</sup> to them,  
     To overthrow them in the desert ;  
 27 And to overthrow their seed among the heathen,  
     And scatter them in the lands.  
 28 They also yoked themselves<sup>15</sup> to Baal-Peor,  
     And ate the sacrifices of the dead<sup>16</sup> ;

<sup>10</sup> —at Horeb, “the Mount of God ;”—even while the Divine glory rested upon it.

<sup>11</sup> Jer. ii. 11. LXX. ἡλλάξαυτο. (Cp. Rom. i. 23.)

<sup>12</sup> Stopping the onset of His wrath by the shield of prayer. Cp. Ezek. xiii. 5, xxii. 30.

<sup>13</sup> *Chemdah* : Jer. iii. 19 ; Zech. vii. 14.

<sup>14</sup> i.e. swore. Exod. vi. 8 ; Deut. xxxii. 40 ; Ezek. xx. 23.

<sup>15</sup> *Nitzmedu* :—the word used in Numb. xxv. 3, 5. (Cp. 1 Cor. vi. 16, 17.)

<sup>16</sup> Sacrifices offered to dead gods, not to the One living God.

- 29 And caused provocation by their doings,  
And a plague brake in upon them.
- 30 Then Phinehas stood, and mediated<sup>17</sup>,  
And the plague was arrested.
- 31 And it was reckoned to him for righteousness<sup>18</sup>  
Through all generations for ever.
- 32 They caused indignation also at the waters of  
Meribah,  
And Moses was grieved<sup>19</sup> on their account :
- 33 Because they rebelled against His spirit<sup>20</sup>,  
And he spake rashly with his lips.
- 34 They did not cut off the nations<sup>21</sup>  
Of whom the Lord had spoken to them.
- 35 But mixed themselves up with the heathen,  
And learnt their deeds.
- 36 They served their idols,  
And these became a snare to them.
- 37 They even sacrificed their sons,  
Their daughters also, to demons<sup>22</sup> ;
- 38 And shed innocent blood, the blood of their sons  
and daughters,  
Whom they sacrificed to the idols of Canaan ;  
And the land was profaned by blood-shed.
- 39 And they were polluted in their works,

<sup>17</sup> *Yefallel* ; LXX. ἐξιλάσατο. *Jer.* dijudicavit. Cp. 1 Sam. ii. 25.

<sup>18</sup> LXX. ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. *He* showed himself a true heir of Abraham's faith ;—which they had forsaken, v. 24.

<sup>19</sup> Construction as in *Neh.* ii. 10, xiii. 8.

<sup>20</sup> God's Spirit : *Isai.* lxiii. 10.

<sup>21</sup> *Josh.* xvii. 14 ; *Judg.* i. 27-33.

<sup>22</sup> *Shedim* : only here and in *Deut.* xxxii. 17. LXX. τοῖς δαιμονίοις.

- And committed whoredom<sup>23</sup> by their practices.  
40 So the LORD's anger kindled against His people,  
And He abhorred His own inheritance ;  
41 And gave them into the hand of the heathen,  
And they who hated them had dominion over them.  
42 Their foemen oppressed them,  
And they were bowed down beneath their hand.  
43 Many a time did He deliver them,  
But they went on rebelliously in their own counsel,  
And sank low in their own iniquity.  
44 And He saw, when they were in trouble,  
When He heard their cry :  
45 And He remembered for them His covenant,  
And relented according to His plenteous mercy ;  
46 And granted them to find compassion<sup>24</sup>  
From all who led them away captive.
- 47 Save us, O LORD, our God, and gather us out of the  
heathen,  
To give thanks to Thy Holy Name, to glory in Thy  
praise.  
48 Blessed be the LORD, the God of Israel,  
From everlasting even to everlasting :  
And all the people shall say, Amen.  
Halleluyah.

<sup>23</sup> Spiritual fornication : Judg. ii. 17, viii. 33.

<sup>24</sup> As Solomon had prayed, 1 Kgs. viii. 50.—See 2 Kgs. xxv. 27-30 ; Jer. xlii. 12 ; Dan. i. 9. Cp. Neh. i. 11.

## The Fifth Book.

### INTRODUCTION.

1. IN Book IV we had the eye of Faith, purified by the suffering of the *Captivity*, looking forward with joyful anticipation to the coming in of God's universal Kingdom.

In Book V we have the grateful Hymns of the *Restoration* Period.

2. This Book contains several minor cycles of Psalmody ; viz.—

(a) Three Davidic Psalms, cviii-cx.

(b) The (Egyptian) *Hallel*, cxiii-cxviii.

(c) The Psalm of Devout Aspirations, cxix.

(d) The fifteen Psalms of Ascents,—a Little Psalter ; cxx-cxxxiv.

(e) A group of Davidic Psalms, cxxxviii-cxlv.

(f) Five Halleluyah Psalms, cxlvi-cl.

3. Beside the eleven Davidic Psalms just noticed, four of the Psalms of Ascents also are headed "David's." Ps. cxxvii is attributed to Solomon. The rest are anonymous. But cxvi is with some probability referred to Hezekiah ; cxix to Ezra ; and the last five to Nehemiah.

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### PSALM CVII.<sup>A §</sup>

<sup>A</sup> A series of short parables ; having special application to the Restoration from Babylonish captivity.

§ With v.	2,	"redeemed out of the hand of,"	cp. cvi. 10.
	3,	"gathered,"	— 47.
	3,	"the lands,"	cv. 44, cvi. 27.
	11,	"the counsel of the Most High,"	cvi. 13.
	11,	"rebelled against,"	— 33, 43.
	20,	"He sent His word,"	cv. 19.

*Obs.* The phrase "when they were in trouble," vv. 6, 13, 19, 28, occurs also in cvi 44.



- 1 "OH thank the LORD, for He is good :  
     " For His mercy endures for ever."  
 2 Thus let the redeemed of the LORD<sup>1</sup> say,  
     Whom He redeemed from the adversary's hand ;  
 3 And gathered out of the lands,  
     From the east and from the west, from the north and  
     from the sea<sup>2</sup>.  
 4 They wandered in the wilderness, in the desert still  
     onward<sup>3</sup> ;  
     They found no city of habitation.  
 5 Hungry and thirsty<sup>4</sup>,  
     Their soul fainted in them.  
 6 And they cried to the LORD, when they were in  
     trouble ;  
     —He delivered them out of their distresses ;  
 7 And guided them along a straight way,  
     To go to a city of habitation.  
 8 Oh let them thank the LORD for His mercy<sup>5</sup>,  
     And for His wondrous deeds to the children of men.  
 9 For He satisfied the longing soul,  
     And the hungry soul He filled with good<sup>6</sup>.  
 10 Lo, those whosat in darkness and the shadow of death<sup>7</sup>,

<sup>1</sup> Isai. lxii. 12 : (cp. xxxv. 10).

<sup>2</sup> Here, perhaps. the Red Sea. Cp. Isai. xlix. 12.

<sup>3</sup> *Dárek* ;—*lit.* "with track in the (trackless) desert."—For the construction, cp. ii. 12.

<sup>4</sup> In the "wilderness of the peoples" (Ezek. xx. 35, cp. Hos. ii. 14) many of the exiles learned to "hunger and thirst" after the privileges of the Covenant.

<sup>5</sup> *Lit.* "Let them acknowledge to the LORD His mercy."

<sup>6</sup> LXX. *ψυχὴν πεινώσαν ἐνέπλησεν ἀγαθῶν.* Cp. St. Luke i. 53.

<sup>7</sup> Isai. xlii. 7, xlix. 9. The imagery of v. 16 is plainly taken from Isai. xlv. 2.

Bound in affliction and iron<sup>8</sup>!

11 Because they rebelled against the words of God,  
And rejected the counsel of the Most High.

12 And He bowed their heart down with sorrow;  
They stumbled, and there was none to help.

13 And they cried to the LORD when they were in  
trouble;

He saved them out of their distresses.

14 He brought them out of darkness and the shadow  
of death,

And brake asunder their bands.

15 Oh let them thank the LORD for His mercy,  
And for His wondrous deeds to the sons of men.

16 For He brake in pieces the gates of brass,  
And hewed asunder the bars of iron.

17 Foolish men, by their course of transgression  
And by their iniquities, brought themselves low.

18 Their soul loathed all food,  
And they drew near to the gates of death.

19 And they cried to the LORD when they were in  
trouble;

He saved them out of their distresses.

20 He sent His word and healed them,  
And rescued them out of their grave pits<sup>9</sup>.

21 Oh let them thank the LORD for His mercy,  
And for His wondrous deeds to the sons of men;

22 And let them offer up sacrifices of thanksgiving,  
And recount His works with rejoicing.

<sup>8</sup> Job xxxvi. 8.

<sup>9</sup> In which they had been lying, hard by the gates of death: v.

18. The word occurs elsewhere only in Lam. iv. 20.

- 23 Those who go down to the sea in ships,  
 And carry-on work upon the mighty waters ;  
 24 These men have seen the works of the LORD,  
 And His wonders in the abyss.  
 25 He spake<sup>10</sup>, and commissioned<sup>11</sup> a stormy wind,  
 And it lifted on high His billows.  
 26 They mounted up the sky, they went adown the  
 depths ;  
 Their soul in evil plight melted away.  
 27 They reeled and staggered as a drunken man,  
 And all their wisdom was swallowed up.  
 28 And they cried to the LORD when they were in  
 trouble<sup>12</sup>,  
 And He brought them out of their distresses.  
 29 He stayed<sup>13</sup> the storm into a soft breath<sup>14</sup>,  
 And their billows were quiet.  
 30 Then were they glad, because they were in calm,  
 And He brought them to their longed-for haven<sup>15</sup>.  
 31 Oh let them thank the LORD for His mercy,  
 And for His wondrous deeds to the children of men.  
 32 And let them exalt Him in the congregation of the  
 people,  
 And praise Him in the seat<sup>16</sup> of the elders.

<sup>10</sup> *Vayyómer* ; "and He said ;" as in cv. 31, 34 :—perhaps with allusion to the Creative "*vayyómer*" in Gen. i.

<sup>11</sup> *Ya'amed* : "appointed," "gave authority to : " see Neh. vi. 7, xii. 31, xiii. 30 ; Esth. iv. 5.

<sup>12</sup> A Basque proverb says : "Let him who knows not how to pray, go to sea."

<sup>13</sup> *Ya'qem* ;—He established it, as an abiding calm.

<sup>14</sup> *Demamah* : occurs elsewhere only in I Kgs. xix. 12, and Job iv. 16 : (LXX. in both places *aŷpa*).

<sup>15</sup> *Lit.* "the haven of their will." *Vulg.* in portum voluntatis eorum.

<sup>16</sup> The place of official dignity : i. 1.

- 33 He turns rivers into a wilderness<sup>17</sup>,  
And springs of water into thirsty ground :  
34 A fruitful land into saltness<sup>18</sup>,  
For the wickedness of them that dwell in it.  
35 He turns the wilderness into a pool of water,  
And a dry land into springs of water<sup>19</sup>.  
36 Yea, there He settled the hungry,  
And they erected a city of habitation ;  
37 And sowed fields and planted vineyards<sup>20</sup>,  
And produced fruits of increase.  
38 And He blessed them and they multiplied greatly,  
And He suffered not their cattle to diminish.
- 39 Again, they were diminished and bowed down  
Under wicked oppression<sup>21</sup> and sorrow.  
40 He pours out contempt upon princes,  
Yea, He made them wander in pathless desolation<sup>22</sup> ;  
41 But He lifted the needy man out of misery,  
And set them, as flocks of sheep<sup>23</sup>, in families.  
42 The upright see it and are glad,  
And all perverseness stops her mouth.
- 43 Whoso is wise, let him observe these things ;  
And let them consider well the mercies of the  
LORD<sup>24</sup>.

<sup>17</sup> Isaiah xlv. 26-27 ; l. 2.

Like the land around Sodom and Gomorrah :—Deut. xxix. 23.  
Cp. Isai. xlii. 19 ; Jer. xvii. 6 ; Ezek. xlvii. 11.

<sup>19</sup> Isaiah xxxv. 7, xli. 18, xliii. 20.

<sup>20</sup> Perhaps with allusion to Jer. xxix. 5.

<sup>21</sup> *Lit.* "oppression of wickedness."

<sup>22</sup> A quotation from Job xii. 21, 24.

<sup>23</sup> Job xxi. 11.

<sup>24</sup> Cp. Hos. xiv. 9.

CVIII.<sup>A</sup>*A Song. A Psalm of David.*

- 1 **M**Y heart is fixed, O God,  
     I will sing and give praise, even with my  
     glory.
- 2 Rouse up, psaltery and harp<sup>1</sup>,  
     I will rouse me by early dawn.
- 3 I will thank Thee, O LORD, among the peoples,  
     And will give praise to Thee among the nations.
- 4 For Thy mercy has grown high above heaven,  
     And up to the clouds is Thy truth.
- 5 Exalt Thyself above heaven, O God,  
     And Thy glory above all the earth.
- 6 That Thy beloved ones may be rescued,  
     Save with Thy right hand and hear us.
- 7 God spake in His holiness : I will rejoice ;  
     I will portion out Shechem, and mete out the Valley  
     of Succoth.
- 8 Mine is Gilead, mine Manasseh,  
     And Ephraim is my head's defence ;  
     Judah is my lawgiver.
- 9 Moab is my washing caldron,  
     Over Edom will I cast my shoe,  
     Over Philistia will I shout aloud.

<sup>A</sup> Composed of two portions of Davidic Psalms, lvii. 7-11, lx. 5-12.

<sup>1</sup> —psaltery of David, whose strings have been so long mute ! harp, whose music has been silent by the waters of Babel ! awake now in this fresh, joyous, morning of national Restoration. He, who gave David power to triumph, still reigns in Heaven ;—His mercy and truth are unchangeable.

- 10 Who will conduct me into the entrenched city ?  
 Who has led me as far as Edom ?
- 11 Is it not Thou, O God,—who didst cast us off,  
 And wentest not forth, O God, with our armies ?
- 12 Oh grant us help against the adversary ;  
 All vain is the help of man.
- 13 Through God we shall do valiantly,  
 And He it is who shall tread down our foes.

CIX.<sup>A</sup>

*To the Precentor. A Psalm of David.*

- 1 **O** GOD of my praise<sup>1</sup>, keep not Thou silence :  
 2 For they have opened upon me a wicked man's  
 mouth, a mouth of deceit ;  
 They have spoken against me with lying tongue.  
 3 And with words of hate have they surrounded me,  
 And fought against me unprovoked.  
 4 In return for my love they persecute<sup>2</sup> me ;  
 And I am all prayer<sup>3</sup>.

<sup>A</sup> *A special republication of the Terrors of* LEVIT. XXVI *and* DEUT. XXVIII.

In v. 25 we have a reference to xxii. 6, 7. As that Psalm manifestly went beyond David's personal experience, so this. There he was lifted up to gaze on "the sufferings of Christ and the glory that should follow;" here to forewarn Israel of the judicial severity that awaited them if they refused to receive their loving Saviour. (Cp. Acts i. 16, 20.)

(See also *App.* iv.)

*Heb.* Neh. iv. 1-6 (iii. 33-38 *Heb.*); Zech. iii. 1-7.

<sup>1</sup> Whom I have always praised ; and hope hereafter to praise :  
 v. 30. Cp. xxii. 25.

<sup>2</sup> *Yistenuni* :—and so again at v. 29, "*sotenay*."

<sup>3</sup> *Heb.* "I am prayer." "He commits his cause wholly to God ;  
*preces et lacrimæ arma ecclesiæ.*" (*Del.*)

- 5 And they laid evil upon me in return for good,  
And hate for my love<sup>4</sup>.
- 6 Set Thou a wicked man in office over him<sup>5</sup>,  
And let an adversary<sup>6</sup> stand at his right hand.
- 7 When he is judged, let him go forth guilty,  
And His prayer be accounted sin<sup>7</sup>.
- 8 Let his days be few<sup>8</sup>,  
His office let another take.
- 9 Be his children orphans,  
And his wife a widow.
- 10 Let his children wander abroad<sup>9</sup> and beg;  
And make search far from their ruined homes.
- 11 Let the creditor entrap all that belongs to him,  
And strangers plunder his labour<sup>10</sup>.
- 12 Let him have none to lengthen out mercy<sup>11</sup>,  
Nor any to take pity on his orphans.
- 13 Let his residue<sup>12</sup> be given over to extinction<sup>13</sup>;

<sup>4</sup> Acts x. 38, 39. Cp. Prov. xvii. 13.

<sup>5</sup> That he may suffer what he inflicted :—see v. 8.

<sup>6</sup> *satan* ;—an accuser ; a prosecutor.

*Obs.* To deliver a sinner "over to Satan" in this world *might* be for the "salvation of the spirit:" (1 Cor. vi. 5). But what if by continued impenitence the sinner subjected *himself* to Satan? (St. John xiii. 2, 27.)

<sup>7</sup> Prov. xxviii. 9. "When Judas said 'I have sinned,' Satan was ready with the reply, uttered by the mouth of his servants, 'See thou to that.'" (*Stier.*)

<sup>8</sup> Psalm lv. 23.

<sup>9</sup> The word used in the sentence pronounced upon *Cain*, Gen. iv. 12. Cp. Ps. lix. 11, 15.

<sup>10</sup> From the time of Claudian downward, how much cruel extortion has pursued the Jews!

<sup>11</sup> Psalm xxxvi. 10 ; Nehem. ix. 30.

<sup>12</sup> *Acharitho* ;—all that remains of him or his labours. *Hengst.* seine Zukunft. *Del.* sein Nachblieb. *Vaih.* sein Nachwuchs.

<sup>13</sup> *Lit.* "be for extinction." *Vaih.* sey geweiht der Vertilgung.

- In the next generation, let their name be blotted out<sup>14</sup>.
- 14 Let the guilt of his fathers be kept in memory  
before the LORD,  
And his mother's sin not be blotted out.
- 15 Let them be continually in the presence of the LORD,  
That He may cut off their memory from the earth<sup>15</sup>.
- 16 Because he remembered not to show mercy;  
But persecuted the poor and needy man,  
Yea, the heart-broken man, to slay him<sup>16</sup>.
- 17 Yea, he loved cursing; so it came to him:  
And he had no delight in blessing; so it removed  
far from him.
- 18 And he clad himself with cursing as with his robe,  
So it entered within him like water<sup>17</sup>,  
And like oil into his bones.
- 19 Be it to him as a garment he robes himself with<sup>18</sup>,  
And as the belt he continually girds on himself.

<sup>14</sup> Deut. xxix. 19, 20. "Forty years after the murder of Mes-  
siah the desolation came." (*Stier.*)

<sup>15</sup> Cp. Isai. lxx. 15, "Ye shall leave your name for a curse unto  
my chosen; for the Lord God shall slay thee and call *His people by*  
*another name.*"

<sup>16</sup> "Crying out 'Crucify him' against the Man of sorrows, when  
Pilate introduced Him to them with '*Ecce homo.*'" (*Stier.*)

<sup>17</sup> Alluding to the "water of cursing" drunk by the woman who  
was charged with unfaithfulness: Numb. v. 22.

How truly that generation called down a curse on itself, even  
Josephus testifies (*Bell. Jud.* v. 13, 6); "I feel, that if the Romans  
had delayed coming against these wretched men, the city must  
have been swallowed up by an earthquake, or drowned by a Deluge,  
or have shared the fate of Sodom: for it bore a generation more  
impious than those who suffered such things."

<sup>18</sup> Cp. those fearful words: "His blood be on us and on our  
children." (St. Matt. xxvii. 25.)



- 20 This is the wages<sup>19</sup> of my adversaries from the LORD,  
And of them that speak evil against my soul.
- 21 And Thou, O Yahveh the Lord<sup>20</sup>, take part with me<sup>21</sup>  
for Thy name's sake ;  
For good is Thy mercy :—oh deliver me !
- 22 For I am poor and needy,  
And my heart is wounded within me.
- 23 I am gone, as a shadow when it stretches out<sup>22</sup> ;  
I am driven away as the locust<sup>23</sup>.
- 24 My knees totter from fasting,  
And my flesh has shrunk up for lack of oil<sup>24</sup>.
- 25 And I,—I am become their bye-word ;  
When they see me, they shake their head<sup>25</sup>.
- 26 Help me, O LORD my God ;  
Save me according to Thy mercy :
- 27 And let them know that this is Thy hand ;—  
'T was Thou, O LORD, that didst it<sup>26</sup>.
- 28 They may curse, but Thou wilt bless ;  
They stood up<sup>27</sup>, and were ashamed ; but Thy  
servant shall be glad.

<sup>19</sup> *Pëullah* :—which they have laboriously earned.

<sup>20</sup> *Yahveh Adonay* ; as at lxviii. 20, cxl. 7, cxli. 8 ; Hab. iii. 19.

<sup>21</sup> *Lit.* "act with me ;"—so as to show Thou art on my side ;  
that my cause is Thine. *Vulg.* "fac mecum."

<sup>22</sup> See on cii. 11.

<sup>23</sup> Which is swept away by a strong wind.

<sup>24</sup> *Jer.* absque oleo. *Symm.* ἀναλειψία. Those who were in mourning abstained from the use of oil. Cp. 2 Sam. xiv. 2. *E.V.* "faileth of fatness."

<sup>25</sup> Ps. xxii. 7.

<sup>26</sup> Overruling even man's waywardness to effect His own purposes. Cp. Acts iv. 28.

<sup>27</sup> To execute, as they thought, their own will.

- 29 Let my persecutors<sup>28</sup> be clothed with disgrace,  
 And be robed in their shame as a mantle.  
 30 I will give great thanks to the LORD with my mouth,  
 And praise Him among the multitude ;  
 31 Because He will stand at the right hand of the needy  
 man,  
 To save him from them who condemn his soul<sup>29</sup>.

<sup>28</sup> *Sotenay* ; see on v. 4.

<sup>29</sup> "The contrast between this and v. 6. is plain.—The adversary stands at the right hand of the murderer, accusing him ; the Lord stands at the right hand of the Martyr to justify him. He who betrayed Him into the hand of human judges is condemned ; the Betrayed is 'taken from oppression and judgment' (Isai. liii. 8) by the Judge of judges, in order that (as in the next Psalm) He may sit at the right hand of the King of heaven." (*Delitzsch*.)

Cp. the similarly contrasted scenes in Zech. iii. 1, ff.

## CX.

### *A Psalm of David.*<sup>A</sup>

- 1 THE LORD<sup>1</sup> said<sup>2</sup> to my Lord<sup>3</sup> ; "Sit Thou at my  
 right hand<sup>4</sup>,  
 Till I make Thy enemies a footstool for Thy feet."

<sup>A</sup> Even Ewald allows Ps. cx to be unquestionably David's.

<sup>28</sup> Zech. vi. 9-15.

<sup>1</sup> YAHVEH.

<sup>2</sup> *Nëum* ;—implying that the Psalm was written by a prophet, to whom the Divine utterance had been revealed. Cp. St. Matt. xxii. 43 ; "David *ἐν πνεύματι* called Him Lord."

<sup>3</sup> *Adoni* : my liege lord ; my sovereign.—That this exalted Personage was to be his own descendant, David knew from Nathan : 2 Sam. vii.

<sup>4</sup> Before (cix. 31), in his deep affliction, He had the Lord at His right hand ; now He is exalted to the right hand of the Divine Glory. (Hebr. i. 3.)

- 2 The rod of Thy strength<sup>5</sup> shall the LORD send forth  
from Zion ;  
Have Thou dominion<sup>6</sup> in the midst of Thy enemies<sup>7</sup>.  
3 Thy people are freewill-offerings<sup>8</sup> on the day of Thy  
prowess,  
In the splendours of holiness<sup>9</sup> ;  
From the womb of the dawn Thou hast the dew of  
Thy youth<sup>10</sup>.

<sup>5</sup> *Matteh* *öz* ; occurs also in Jer. xlviii. 17 ; Ezek. xix. 12.

*Matteh* is the word used of the Rod which Moses bore as the symbol of his Divine legation ;—with which he opened a way through the Red Sea. (Cp. Isai. x. 26.)

What but the power of Christ crucified is this "strong staff" ? (Cp. Rom. i. 6 ; 1 Cor. i. 24, 25.)

<sup>6</sup> *Redêh* :—"hold sway ;" "subdue."—Numb. xxiv. 19 ; Ps. lxxii. 8.

<sup>7</sup> Such from the beginning has been the character of Christ's mediatorial kingdom. It struck its roots first among the hostile Jews ;—then spread to the strongholds of heathenism, conquering, yet resisted. And to this day the Church is surrounded by enemies. Even inside Christendom the Gospel is withstood ;—by some is even bitterly maligned. So it shall be to the last. To the very end the Church will be *militant*.

<sup>8</sup> *Nedavoth*. Jer. spontanei. (Cp. lxviii. 9.) They are *self-devoted* :—like those who "willingly offered themselves" (Judg. v. 2, 9) for the war with Jabin. Cp. Rom. xii. 1, xv. 16.

<sup>9</sup> In holy vestments as priests. (Cp. xevi. 5 ; and note on xxix. 2.) They are at once warriors and priests ; meet for the service of Him who was King and Priest.

Neander (*Mem. of Chr. Life*, Ch. iv.) remarks on the connection between these two sides of the Christian character. God's soldiers can only *maintain their war* by priestly self-consecration. Conversely : God's priests can only *preserve their purity* by unintermitted conflict.

<sup>10</sup> Whence comes this spontaneous gathering of holy warriors, eagerly engaging in the service of the wondrous Sovereign, who is "born a *child*" (*yeled*) on earth, yet is the "Mighty God," "Prince of Peace" ? (Isai. ix. 6.)

From no earthly power did they spring ; but as dew "out of the

- 4 The LORD sware,—and He will not repent,—  
 “Thou art a priest for ever after the style of Melchizedek<sup>11</sup>.”
- 5 The LORD<sup>12</sup> on Thy right hand  
 Has stricken kings in the day of His wrath.
- 6 He shall judge among the nations; full number  
 takes He of bodies<sup>13</sup>;

womb of the early morning-dawn,”—descending by a silent, mysterious, birth from the star-lit heavens. (Cp. Job xxxviii. 28.)

That host, gathering for the Holy War,—pure and bright, as the morning-dew,—refreshing and fructifying the whole face of the earth “as dew from the Lord” (Mic. v. 7)—countless, as the dew-drops (2 Sam. xvii. 12),—were born “not of the will of man” (St. John i. 13), but by the will of “The Father of Lights,” who “begat them by the word of Truth” (St. James i. 17, 18); the word of Christ’s Resurrection (1 St. Peter i. 3). That word had its origin in the Love of God “before the foundation of the world;”—before “the morning-stars sang together:”—before “Lucifer, son of the morning” was created.

*Obs.* 1. The LXX., which here renders ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε, meant, doubtless, to point to the mystery of Messiah’s generation out of the womb of Eternity.

*Obs.* 2. The Resurrection host is similarly compared to dew in Isai. xxvi. 19, “Thy dead shall live; (in) my slain body shall they arise. Awake and sing, ye dwellers in dust;—for Thy dew is as dew of lights:”—as dew from “the Father of Lights” (St. James, *a. a.*)

<sup>11</sup> LXX. κατὰ τὴν τάξιν.

*Obs.* (1.) Melchizedeq was “a priest upon his throne” (cp. Zech. vi. 13). (2.) His sacerdotal work issued in “benediction;” (cp. St. Luke xxiv. 50, 51; Acts iii. 26; Heb. vii. 1, 6, 7). (3.) His priesthood did not rest on a sacerdotal ancestry, nor was it transmitted to a line of successors.

<sup>12</sup> *Adonay*.—The last three verses appear to refer to the winding up of the Mediatorial Dispensation;—“the day of the Lord’s wrath.”

<sup>13</sup> *Geviyoth*: either the corpses of the vanquished enemy; or (possibly) the living bodies of men in a state of *servitude*, as in Gen. xlvii. 18; Neh. ix. 37. (The construction as in Exod. xv. 9.)

In the latter case, the meaning may be: that the bodies of those, who had been enslaved by the Usurper, Death, were now

He has stricken (him that was) head over the wide earth<sup>14</sup>.

7 He shall drink, on His way, of the torrent<sup>15</sup>;  
Therefore He shall lift up His head.

claimed back by their rightful Lord.—The full number is claimed back. The “last enemy” being destroyed, “all things” are brought beneath Christ’s sway.

<sup>14</sup> Before, (v. 5,) He smote kings,—potentates;—now, the central power of the whole confederacy of evil. In Josh. xi. 5-10, we have: “And all these kings assembled . . . and the Lord gave them into the hand of Israel, and they smote them; . . . and Joshua returned and took Hazer, and smote her king with the sword; for Hazer of old was Head (*rosh*) of all these kingdoms.” Cp. Hab. iii. 13, 14.

<sup>15</sup> He shall not faint (like Samson, Judg. xv. 18) in the long and weary conflict. As He journeys on, He drinks of a way-side mountain torrent,—the river of “truth and righteousness”—and so advances on His career of victory.

The 22d Canon of the Second Council of Orange says:—“Whatever of truth and righteousness man has, is from that fountain, after which we in this desert ought to thirst, in order that, *bedewed as it were with a few drops from it, we may not faint in the way.*” From that fountain the King of Righteousness had a full torrent accompanying Him throughout His progress.

## CXL<sup>A</sup> §

<sup>A</sup> This and the next manifestly form a pair: (cp. *Introd.* to cxii); —cx i setting forth the greatness and mercy and righteousness of God; cx ii the reflection of these in the happiness, and beneficence, and righteousness of God’s servants. (See 2 Cor. ix. 9.)

The two together form an Introduction to the *Hallel*;—as indicated by the *Hallelu-yah* at the beginning of cx i and cx ii.

§ The central verse of cx said: “Thou art a priest for ever,” (*le-blam*). This *le-blam* recurs in cx i. 3, 5, 8, 9, 10, cx ii. 6, cx iii. 2 (*ad-blam*), cxv. 13, cxvii. 2, cxviii. 1, 2, 3, 4, 29. All these may be viewed as issuing forth from that primal decree in cx. 4.

There are several points of contact between this Psalm and the account of Hezekiah’s *Passover* in 2 Chr. xxx.

With v. 1, <i>hallelu,</i>	cp. 2 Chr. xxx. 21.
„ <i>bdeh,</i>	— 22.
„ “whole heart,”	— 19.
2, “ <i>derushin,</i> ”	— 19.

1 HALLELU-YAH.

- I will thank the LORD with my whole heart,  
In the council of the upright and in the assembly.
- 2 Great are the works of the LORD,  
Searched into by all that delight<sup>2</sup> in them.
- 3 Full of grandeur and majesty is His working,  
And His righteousness stands firm for ever.
- 4 He appointed a memorial<sup>3</sup> for His wondrous deeds;  
Gracious and compassionate is the LORD.
- 5 He gave rich viand<sup>4</sup> to them that fear Him;  
He will remember His covenant for ever.
- 6 He made known the might of His works to His  
people,  
Giving them the heritage of the heathen<sup>5</sup>.
- 7 The works of His hands are truth and judgment;  
Faithful are all His precepts;
- 8 Steadfast for ever and ever,  
Wrought in truth and uprightness.

With v. 4, "gracious and merciful is the Lord," cp. 2 Chr. xxx. 9.

5, "le-olam," — 8.

10, "sekel tov," — 22.

Note, also; that *samuk*, cxi. 8, cxii. 8, occurs elsewhere only in Isai. xxvi. 3; and that *batuach* occurs only in cxii. 7, and Isai. xxvi. 3.

The *seker* of v. 4, and *petuth* of v. 9 fall in with this *paschal* hypothesis.

<sup>1</sup> *Derushim*: "objects of study." Cp. the Arabic *Madrasa*,—a College, or place for study and research.

<sup>2</sup> *Cheftsey*: cp. cxii. 1; Neh. i. 11.

<sup>3</sup> *Zéker*: used of the Passover institution in Exod. xii. 14, xiii. 9.

<sup>4</sup> *Téref*:—"prey," taken in hunting. The relation of this metaphor to the Manna is excellently given in *Adn. Churton's* paraphrase:—

"Where, amidst the desert ground,  
Hunter ne'er his prey had found,  
Thou didst drop Thy food like dew."

<sup>5</sup> In the conquest of Canaan;—a type and pledge of the victories foretold in Ps. cx.

- 9 He sent redemption<sup>6</sup> for His people;  
 He ordained His covenant<sup>6</sup> for ever;  
 Holy and awful is His name.
- 10 The fear of the LORD is the choicest<sup>7</sup> of wisdom;  
 Sound discretion have all who do these things:—  
 His praise<sup>8</sup> stands firm for ever.

<sup>6</sup> The "redemption" points to the deliverance from Egypt; the "covenant" to Sinai.

<sup>7</sup> *Rëshith*: "prime part." In Prov. iv. 7, the word is rendered in *E. V.* "the principal thing." See also Ps. lxxviii. 51, cv. 36.—LXX. ἀρχή: which *Chrys.* explains here, as πηγὴ, ρίζα, ὑπόθεσις. *Keble*: "The fear of God is wisdom's crown."

<sup>8</sup> The praise of HIM, whose love and power the Psalm has been celebrating. Cp. v. 3.

CXII.<sup>A</sup>

## 1 HALLELU-YAH.

- Happy the man who fears the LORD<sup>1</sup>!  
 In His commandments he greatly delights.
- 2 Mighty on earth<sup>2</sup> shall be his seed,  
 The generation of the upright shall be blessed.
- 3 Wealth and riches shall be in his house,  
 And his righteousness stands firm for ever.

<sup>A</sup> This Psalm is Alphabetical, like cxi;—and, like that, has eight two-lined verses, followed by two three-lined. The second line of cxi. 3 recurs in cxii twice;—which is very remarkable, when we consider what it says: "And his righteousness stands firm for ever." This was true radically of the "King of Righteousness" alone:—derivatively it is true of His loyal priest-warriors. (Cp. xxiv. 5, cxxv. 1.)

<sup>1</sup> cxii. 1 begins with the thought contained in cxi. 10.

<sup>2</sup> The phrase used of Nimrod in Gen. x. 8. The great ones of earth have all along sought to build up empires by violence; but in vain. The "fear of the Lord" is the only stable foundation of power.

- 4 To upright men light springs up in darkness<sup>3</sup>;—  
 Gracious and compassionate<sup>4</sup> and righteous is he.  
 5 Oh well is the man that shows pity and lends!  
 He shall sustain his affairs in equity.  
 6 For he shall be evermore unshaken;  
 The righteous man shall be in everlasting memory.  
 7 He shall not be afraid at evil tidings;  
 His heart is settled, reposing on the LORD<sup>5</sup>.  
 8 His heart is steadfast, he shall not be afraid;  
 Till at length he look down on his foes<sup>6</sup>.  
 9 He has dispersed, he has given to the poor;  
 His righteousness stands firm for ever;  
 His horn shall be exalted in glory.  
 10 The wicked man shall see it and grieve;  
 He shall grind his teeth and melt away:  
 The desire of wicked men shall perish<sup>7</sup>. •

<sup>3</sup> Cp. Isai. lviii. 10; Mal. iii. 20.

<sup>4</sup> Elsewhere these words are always applied to God:—making their application here to the child of God the more pointed. Cp. St. Luke vi. 36; (which, in fact, unites cxi. 4 and cxii. 4.)

<sup>5</sup> Reposing with full confidence in Him. *Symm.* ἀνέμυνος ἐν Κυρίῳ.

<sup>6</sup> See on liv. 7.

<sup>7</sup> So ended Ps. i, which also commenced with *ashrey*.

### CXIII.<sup>A</sup>

## HALLELU-YAH.

Praise, O ye servants of the LORD,

<sup>A</sup> Pss. cxiii-cxviii form the "Hallel," which was sung at Passover Pentecost, and Feast of Tabernacles.

On the Passover evening, cxiii and cxiv were sung before the second wine-cup was passed round; cxv-cxviii before the fourth. This latter portion was, probably, the "hymn" spoken of in St. Matt. xxvi. 30; St. Mark xiv. 26.



- Praise the name of the LORD<sup>1</sup>.  
 2 May the name of the LORD be blessed  
 From henceforth even for ever<sup>2</sup>.  
 3 From the rising of the sun to its setting  
 Praised be the name of the LORD<sup>3</sup>.  
 4 High above all nations is the LORD,  
 And His glory above the heavens.  
 5 Who is like to the LORD our God,  
 Who sits enthroned so high,  
 6 Who casts His looks so low  
 On heaven and earth<sup>4</sup>!  
 7 Who lifts up the feeble man from the dust;  
 From the dung-hill He exalts the needy man;  
 8 To seat him with princes,  
 With the princes of His people<sup>5</sup>.  
 9 Who makes her that was barren<sup>6</sup> dwell in the house

<sup>1</sup> cii. 15, 21.—Cp. cxv. 1, cxvi. 13.

<sup>2</sup> cxv. 18, cxxi. 8, cxxv. 8, cxxxi. 3. Elsewhere only in Mic. iv. 7, and Isai. lix. 21.

*Obs.* Isai. lix. 19 seems referred to in v. 3.

<sup>3</sup> The "name of the Lord" *had* been especially associated with the Ark, (cp. Deut. xii. 11, xiv. 23, xvi. 2). The Ark was now destroyed, but faith saw the "Name" now spreading over all nations.

<sup>4</sup> He who inhabits Eternity condescends to stoop down and look at the things of *heaven and earth*.—The *Grk. Comm.* (Corder., iii. 286) remarks: "In respect of God all created things are low, whether in earth or in heaven."

<sup>5</sup> *vv.* 7, 8, are almost verbally from Hannah's song, 1 Sam. ii. 8. The occasion of Ps. cxiii was (probably) the Restoration from Captivity. Infinitely greater was the mercy celebrated in another hymn, which also quotes largely from Hannah's song,—the *Magnificat*. (St. Luke i. 52; "and exalted the lowly.")

<sup>6</sup> Cp. Isai. liv. 1 (of Zion).

A glad mother of children<sup>7</sup>.  
Hallelu-yah.

<sup>7</sup> *Lit.* "of the children;"—perhaps; of those, whom God claims as *His* children. Zion's children are now such as she can indeed rejoice over.

CXIV.<sup>A</sup>

- 1 **W**HEN Israel went forth<sup>1</sup> from Egypt,  
The house of Jacob from a strange-tongued<sup>2</sup>  
people;  
2 Judah became<sup>3</sup> His<sup>4</sup> sanctuary,  
Israel His dominions<sup>5</sup>.  
3 The sea looked, and fled,  
Jordan turned backward.  
4 The mountains leaped like rams,  
The hills like young sheep<sup>6</sup>.  
5 What ails thee, Sea, that thou fleest?  
Jordan, that thou turnest backward?

<sup>A</sup> The Restoration from Babylon makes the people revert with deeper *reality* to the wonders of the Exodus from Egypt.

<sup>1</sup> LXX. ἐν ἐξόδῳ Ἰσραὴλ: (as at cv. 38).

<sup>2</sup> *Loëz*: "stammering." LXX. βαββάρων. *Vaih.* welschem. (Cp. Isai. xxxiii. 19.)

<sup>3</sup> The verb is feminine;—because 'Judah' here denotes "the land of Judah." Cp. Jerem. viii. 5. (*Del.*)

<sup>4</sup> i.e., the Lord's.—So in lxxxvii. 1.—The whole of the preceding Psalm had been saying *who* the Object of their praise was. The actual mention of the Name is reserved till v. 7.

<sup>5</sup> The future Temple was from the first assigned, in the Divine purpose, to Judah;—but all the tribes were parts of His kingdom.

<sup>6</sup> At the descent on Sinai "all the mountain trembled greatly:" Exod. xix. 18.

- 6 Ye mountains, that ye leap like rams?  
 Ye hills, like young sheep?
- 7 At the presence of the LORD<sup>7</sup> be in pangs<sup>8</sup>, O Earth,  
 At the presence of Jacob's God;
- 8 Who turns the rock into a pool of water,  
 The flint into a fountain of water<sup>9</sup>.

<sup>7</sup> *Adon* :—the Sovereign Ruler.

<sup>8</sup> *Chuli* : Mic. iv. 10. Cp. on lxxvii. 16, xxix. 9.—The convulsions of nature, which accompanied the Exodus, were as the birth-throes of the Israelic people. "A nation was born in a day." But the deliverance out of Babylon was the prelude to a far more wondrous birth;—that of Him, in whom human nature was to be regenerated.

<sup>9</sup> The Rock of Horeb (Exod. xvii. 6); the flinty Rock of Kadesh, (Deut. viii. 15, cp. Numb. xx. 11).—Even so, out of the hard mass of humanity shall come forth Christ, the fountain of spiritual life to the world.

CXV.<sup>A</sup>

- 1 NOT to us, O LORD, not to us,  
 But to Thy own name give glory<sup>1</sup>,

<sup>A</sup> In the LXX., etc., this Psalm is united to the preceding;—which seems a surprising error, when the remarkable symmetry and self-completeness of cxiv is considered.

<sup>1</sup> "O Lord, glorify—not *us*; no, not *us*; but—glorify Thine own Name,—in our deliverance." Not (as some who use the *Non nobis, Domine*, seem to think) a thanksgiving;—but a *prayer*. "Hallowed be Thy name,"—Thy great revealed name of "mercy and truth;" (xxv. 10, 11. See on lxxxv. 10). Cp. lxxix. 9, 10.

Cp. Erasmus's prayer "For the Peace of the Church," (in Dr. T. Jackson's *Works*, viii. 181); "Miserere nostri, Redemptor noster, qui facillimè exoraris; *non quod nos misericordiâ tuâ digni sumus; sed hanc gloriam nomini Tuo dato*. Ne patiaris Judæos, Turcas, reliquosque, qui vel non noverunt Te vel gloriæ Tuæ invident, perpetuo de nobis triumphare, et dicere; 'Ubi Deus, ubi Redemptor, ubi Servator, ubi Sponsus illorum est?' Hæc contumeliosa verba et convitia in Te, Domine, redundant."

- For Thy mercy's sake, for Thy truth's sake.
- 2 Why should the heathen say,  
"Where now is their God?"
- 3 And<sup>2</sup> our God is in heaven;  
Whatsoever He willed, He executed<sup>3</sup>.
- 4 Their idols are silver and gold,  
The work of men's hands.
- 5 A mouth have they, yet speak not:  
Eyes have they, yet see not;
- 6 Ears have they, yet hear not,  
A nose have they, yet smell not:
- 7 Their hands,—yet they feel not;  
Their feet,—yet they walk not;  
No sound make they<sup>4</sup> with their throat.
- 8 As are they, so shall those who make them be<sup>5</sup>,  
Yea, whosoever trusts in them.
- 9 O Israel, trust thou in the LORD;—  
"Their help and their shield is He<sup>6</sup>."
- 10 O house of Aaron, trust ye in the LORD:—  
"Their help and their shield is He."

<sup>2</sup> "And" all this while,—however they taunt us with our captivity,—He remains the same Unchangeable God, doing all things after the counsel of His own perfect will. Cp. Isai. lv. 11.

<sup>3</sup> It was His holy will that gave us over to the Chaldeans:—His intent was, even in that, to do us good. When He had accomplished that intent, then He raised up Cyrus to "do all His will" in our liberation.

<sup>4</sup> *Yehgu*;—not so much as the low faint moaning of a dove, Isai. xxxviii. 14.

<sup>5</sup> Namely, "hollowness," vanity, unprofitableness: (*tohu*, Isai. xlv. 9, 10).

<sup>6</sup> Seemingly, a response chanted by a chorus.

- 11 Ye that fear the Lord, trust ye in the LORD;—  
 “Their help and their shield is He.”
- 12 The LORD remembered us;—He will bless;  
 He will bless the house of Israel;  
 He will bless the house of Aaron:
- 13 He will bless them that fear the LORD,  
 The small along with the great.
- 14 The LORD add to you<sup>7</sup>,  
 To you and your children.
- 15 Blessed are ye of the LORD,  
 The Maker of heaven and earth<sup>8</sup>.
- 16 The heavens, (I say) heavens, are the LORD’s;  
 And the earth has He given to the sons of men<sup>9</sup>.
- 17 ’Tis not the dead who praise YAH,  
 Nor all who go down into silence.
- 18 But WE—we will bless YAH  
 From henceforth and for ever<sup>10</sup>.  
 Hallelu-yah.

<sup>7</sup> Deut. i. 11; 1 Chr. xxi. 3.

<sup>8</sup> The Melchizedekian blessing (Gen. xiv. 19; cp. cx. 4) was now to take effect.

“Maker of heaven and earth” recurs in cxxi. 2, cxxiv. 8, cxxxiv. 3, cxlvi. 6. In the Captivity they learnt well the text which Jeremiah had inscribed upon his roll in Chaldi (Jer. x. 11); “The gods that *made not heaven and earth*, even they shall perish from the earth and from under these heavens.” See Neh. ix. 6. (Cp. on cxxiii. 1.)

<sup>9</sup> Or “sons of Adam.”—For man He framed this fair world; to man’s use He adapted it with minutest care; though the boundless Heavens are His. Why did the Lord of unnumbered worlds pay such special regard to His creature man?—Was it not that He might thus make the *very dust of the earth* vocal with His praise? Yes, that is what He means to accomplish by His redeemed. They bless Him now;—will bless Him for ever.

<sup>10</sup> This never-ending thanksgiving flows from the eternal “priest-

hood" (cx. 4) of Him, who has taken the dust of our earth into the Highest Heaven. (Cp. *Intr.* to cxi.)

*Obs.* 1. In v. 17 we have what sounds like an echo of Hezekiah's Hymn, Isai. xxxviii. 18, 19. (Cp. *Obs.* 2.) Similar echoes are found in the next Psalm (see *Introd.*)

It was natural that the men of the Restoration should look back on Hezekiah's life with deep interest;—intimately connected as it was with their national history (Isai. xxxix). Might they not well see in his recovery a type of the nation's recovery from what had looked like a "sickness unto death"?

*Obs.* 2. Also—

With v. 4, "work of men's hands,"	cp. Isai. xxxvii. 19 ; 2 Chr. xxxii. 19.
9, 10, 11, "trust in the LORD,"	Isai. xxxvii. 10.
9, 10, 11, " <i>maginnénu</i> ,"	— 35, and xxxviii. 6.
16, "Maker of heaven and earth,"	xxxvii. 16.

## CXVI.<sup>A</sup>

I FULL of love am I<sup>1</sup>, in that the LORD heard  
My voice, my supplications.

<sup>A</sup> A Jewish tradition refers this Psalm to Hezekiah. The following coincidences of language are in favour of that tradition:—

With v. 1, "The LORD heard my voice,"	cp. Isai. xxxviii. 5.
2, "inclined His ear,"	xxxvii. 17.
2, <i>beyamay</i> ,	xxxix. 8.
3, "straits of Hades,"	xxxviii. 10.
4, 16, <i>annah Yahveh</i> ,	— 3.
6, <i>dallothi</i> ,	— 12, 14.
8, <i>dimáh</i> ,	— 5.
9, "I shall walk before the LORD,"	— 3.
9, "in the land of the living,"	— 11.
11, <i>ani amarti</i> ,	— 10.
17, <i>today</i> ,	— 19.
19, "the LORD's house,"	— 20, 22.

There are also obvious resemblances in cxvi to xviii and cxviii.

<sup>1</sup> *Heb.* "I have loved;" (absolutely, as in v. 2 *eqra*, and in v. 10, *Heémánti* and *adabbér*). *Vaih.* Ich bin voll Liebe.

*Obs.* *Ahávti* is the word used in Exod. xxi. 5 by the servant (cp. v. 16) who promises to remain for ever with his master.

- 2 For He inclined His ear to me,  
And I will make invocation throughout my days.
- 3 The cords of death coiled around me,  
The straits<sup>2</sup> of Hades found me;  
Anguish and woe did I find.
- 4 And I called on the name of the LORD;  
"I pray, O LORD, deliver my soul."
- 5 Gracious is the LORD and righteous;  
Yea, our God is compassionate.
- 6 The LORD preserves the simple<sup>3</sup>;  
I was enfeebled, and He gave me health.
- 7 Return, my soul, to thy rest<sup>4</sup>;  
For the LORD has dealt bounteously with thee.
- 8 For Thou hast rescued my soul from death,  
My eye from tears, my foot from sliding.
- 9 "I shall walk before the LORD  
In the lands<sup>5</sup> of life."
- 10 I believed, in that I (thus) spake<sup>6</sup>;—

<sup>2</sup> *Metzaréy*;—narrow passes, or passages. The word occurs elsewhere only in cxviii. 5 and Lam. i. 3.

<sup>3</sup> LXX. *τὰ νήπια*. Such as are free from worldly artifice. Cp. St. Matt. xi. 25; 1 Pet. ii. 1, 2.

<sup>4</sup> *Menuchim*: state of tranquillity. (Plural denoting condition, as in *neürim*.)

<sup>5</sup> Cp. xxvii. 13:—where David in like extremity of affliction said; "If I had not believed (*heēmanti*) to see the goodness of the Lord in the land of life."

The plural, *artsoth*, here corresponds to the enlarged hopes of the Church of the Restoration.

(Cp. also lvi. 13; which is plainly referred to in v. 8.)

<sup>6</sup> That he spake those trustful words of v. 9 was the result of faith—of *sheer faith*. It was a strong and intense effort of faith in God; resembling that by which Abram believed that he—the childless man—should be the parent of many nations.

- As for me,—I was deeply afflicted ;  
 11 As for me,—I said in my haste<sup>7</sup>,  
 “ All that is man, deceives<sup>8</sup>.”
- 12 What return shall I make to the LORD  
 For all His bounteous deeds to me ?
- 13 I will take the cup of salvation<sup>9</sup>,  
 And call on the name of the LORD<sup>10</sup>.
- 14 My vows will I fulfil to the LORD ;  
 Openly be it, before all His people.
- 15 Precious<sup>11</sup> in the sight of the LORD  
 Is the death of His saints<sup>12</sup>.

The “speaking” sprang from faith, just as the “not speaking” of lxxvii. 4 was owing to perplexed despondency.

*Obs.* St. Paul refers to this as a typical instance of faith:—of faith surrounded by “the cords of death” holding firm to the assurance of life “in the Lord.” (2 Cor. iv. 10-18.)

<sup>7</sup> See note on xxxi. 22.

<sup>8</sup> *Kozev*: “plays false;” disappoints the hope of such as trust it. (Cp. note on iv. 2.) *Theodot.* ἐκλείπει.

<sup>9</sup> *Yeshuoth*: xviii. 50, xxviii. 8, liii. 6.—The *cup* of salvation, symbolized by the eucharistic cup of the Passover Supper.—Zion that had drunk of the “cup of trembling” (Isai. li. 17, 22) might now rise and drink of the cup of salvation.

To the Church these words have had a yet deeper significance added to them by St. Matt. xxvi. 27. Jesus, on that Passover night, drank of the bitter wine of God’s wrath, that He might refill the cup with joy and health for His people.

<sup>10</sup> This occurs *three* times in the Psalm; *vv.* 4, 13, 17. Cp. the triple “name of the Lord” in cxiii. 1-3, and in cxviii. 10-12.

<sup>11</sup> Cp. lxxii. 14. “Precious;”—not lightly permitted:—and, when permitted, prized by Him as the final act of self-surrender, in which their souls are made partakers of Christ’s atonement,—sprinkled at their exodus with the blood of the Paschal Lamb.

“The *Apostolical Constitutions* recommend this (among other passages from the Psalms) for use at the funerals of the faithful. In the Decian persecution, Babylas, Bishop of Antioch, sang these words cheerfully on his way to martyrdom.” (*Del.*)

<sup>12</sup> From the time of the first *chasis*, Abel, downward.



- 16 Even so<sup>13</sup>, LORD ! for I am Thy servant<sup>14</sup> ;  
     I am Thy servant, the son of Thy handmaid<sup>15</sup> ;  
     Thou hast unloosed my bands<sup>16</sup>.  
 17 To Thee will I sacrifice a sacrifice of thanksgiving,  
     And will call on the name of the LORD.  
 18 My vows will I pay to the LORD ;  
     Openly be it, before all His people ;  
 19 In the courts of the LORD's house<sup>17</sup>,

<sup>13</sup> *annah* : as in v. 4, "Be it even so, Lord, with me ; for . . ."

<sup>14</sup> Cp. on v. 1. Joyfully now would God's redeemed ones "*serve for ever*" (Exod. xxi. 6) in the house of their gracious Benefactor.

The great name, "servant of the Lord," is given to David in the Title to Psalm xviii, (to which Psalm the earlier part of cxvi refers). Cp. lxxxvi. 2, 4, lxxxix. 3, 20, 39.

In the latter part of Isaiah "My Servant" is a frequent name of the Redeemer, as the covenant Head of Israel.

"Thy servant" occurs thirteen times in cxix. It is used by Nehemiah in his prayer, i. 6, 11.

<sup>15</sup> Cp. lxxxvi. 16. If the Psalm were Hezekiah's, the expression has simple historical application. For Hezekiah's mother was *Abiyah*, the daughter of Zechariah (2 Chr. xxix. 1);—doubtless, the Zechariah, who exercised so powerful an influence on Uzziah : "He sought God in the days of Zechariah, who had understanding in the vision of God." (2 Chr. xxvi. 5.)

<sup>16</sup> He speaks as if he had been (like Isaac) bound upon the altar ; ready to be slain ; and then "the cords of death" had been loosed.

—So had it been with Israel at Babylon. They were "bound in affliction and iron ;" and He "broke asunder their bands" (*mosereth*).—

Must he not, then, be "for ever" *servant* to Him, who had liberated him from that bondage. (Cp. *δοῦλος*, Tit. i. 1 ; St. James i. 1 ; 2 St. Pet. i. 1 ; Jude 1 ; Rev. i. 1.)

<sup>17</sup> Cp. 2 Kgs. xx. 5 ; "I have heard thy prayer ; I have seen thy tears ; behold, I will heal thee ; on the the third day thou shalt go up unto the *house of the Lord*." Isai. xxxviii. 22 ; "Hezekiah said : What is the sign that I shall go up to the *house of the Lord* ?" And his hymn ends ; "The Lord is ready to save me : and my chants we will chant all the days of our life in the *house of the Lord*."

In the midst of Thee, Jerusalem !  
Hallelu-yah.

CXVII.<sup>A §</sup>

- 1 PRAISE the LORD, all ye nations,  
Laud Him, all ye peoples.  
2 For vast has been His mercy<sup>1</sup> over us ;  
And the truth<sup>2</sup> of the LORD endures for ever.  
Hallelu-yah.

<sup>A</sup> Israel, healed and restored, recognises in this proof of Divine love and faithfulness a pledge of the future fulfilment of the promise to bless "all nations."

*Del.* well observes, that the very brevity of the Psalm adds emphasis to the testimony it gives respecting the world-wide scope of the O. T. dispensation.

§ With v. 2, "mercy . . . and truth," cp. cxv. 1.

<sup>1</sup> *Gavár* ; as in ciii. 11. *Lit.* "has prevailed : " (Gen. vii. 18, 19, 20, 24). Their sins grew and spread (Ps. lxx. 3, *gaveru*) mightily ; but the grace of God yet more mightily. (Rom. v. 20, 21.) LXX. *ἐκπαραιώθη*. *Vulg.* confirmata est. *Jer.* confortata est. (Cp. Rom. xv. 8 ; "to confirm the promise of the fathers.")

<sup>2</sup> His *truth* in fulfilling His promises to Abraham and David ; His *mercy* in pardoning Israel and constituting them the first-fruits of a redeemed world.

*Obs.* St. Paul, who quotes v. 1 of the Psalm in Rom. xv. 11, comments on v. 2 in the previous verses. "I mean, that Jesus Christ was made a minister of the circumcision on the score of God's TRUTH, that He might confirm the promises made to the fathers, and that the Gentiles might on the score of MERCY glorify God ;" seeing how richly His mercy to Israel overflowed on them.

*Jer.* xxxiii. 9.

CXVIII.<sup>A §</sup>

<sup>A</sup> Probably used first at the joyful Passover which followed the dedication of the second Temple, Ezra vi. 19-22, when "the priests and the Levites purified themselves as one man ; . . . and the sons of Israel, who returned from Captivity, did eat, and every one that

- 1 "THANK ye the LORD, for He is good ;  
" For His mercy endures for ever<sup>1</sup>."
- 2 Oh let Israel say,—  
" For His mercy endures for ever."
- 3 Oh let the house of Aaron say,  
" For His mercy endures for ever."
- 4 Oh let those who fear the LORD say,  
" For His mercy endures for ever."
- 5 Out of the strait pass<sup>2</sup> I called on YAH<sup>3</sup> ;  
YAH answered me on the open plain<sup>4</sup>.
- 6 The LORD is on my side ; I will not fear ;

separated himself unto them from the pollution of *the nations of the lands*, to seek the Lord, the God of Israel."

§ With vv. 2-4, " Israel . . . Aaron's house . . . ye that fear the Lord," cp. cxv. 9-11.—The proselytes from the heathen (mentioned in the passage just quoted from Ezra) would constitute the *third* of these divisions,—the φοβούμενοι τὸν Κύριον, (LXX. at cxv. 11, 13, cxviii. 4 : cp. Acts xiii. 16, 26 ; Rev. xix. 5.)

¶ Jerem. xxxiii. 10-36 ; Exod. xv. 2.

<sup>1</sup> This verse occurs towards the close of the hymn which was sung at the depositing of the Ark on Zion : 1 Chr. xvi. 34. It was used as a chorus at the dedication of Solomon's Temple, 2 Chr. v. 13, vii. 3 ; and again, when Zerubbabel and Jeshua laid the foundation of the Second Temple : Ezra iii. 11.

Now was fulfilled the prophecy of Jeremiah, (xxxiii. 10, 11) ; "Again shall be heard in this place . . . the voice of joy and the voice of gladness, . . . the voice of them that shall say, Thank ye the Lord of Hosts, for the Lord is good ; for His mercy endures for ever."

<sup>2</sup> *Metsar* : cxvi. 3 :—the misery of Babylon ;—no less terrible than that of Egypt (*Matsor* ; see on xxxi. 21).

<sup>3</sup> The name of the Redeemer out of Egypt : Exod. xv. 2.

*Obs.* 1. The whole verse,—Exod. xv. 2,—is quoted below, v. 14.

*Obs.* 2. Hence we see that the " I " of the Psalm is Israel personified.

<sup>4</sup> To which He transferred him. The LXX. ἐπήκουσέ με εἰς πλατυσμόν, (as if the *act* of enlargement were itself the answer).

Cp. Zech. iv. 7, " Who art thou, O great Mountain ? Before Zerubbabel thou shalt be a plain."

What can man do unto me<sup>5</sup>?

- 7 The LORD is on my side, among those who help me;  
And I shall look down—even I—on my foes.
- 8 Better is it to take refuge in the LORD  
Than to trust in man:
- 9 Better is it to take refuge in the LORD  
Than to trust in princes<sup>6</sup>.
- 10 All nations<sup>7</sup> encompassed me;  
In the name of the LORD assuredly I shall cut them  
down.
- 11 They encompassed me, yea, encompassed me;  
In the name of the LORD assuredly I shall cut them  
down.
- 12 They encompassed me like bees<sup>8</sup>;  
They were extinguished like a fire of thorns<sup>9</sup>;  
In the name of the LORD assuredly I shall cut them  
down.
- 13 Fiercely didst thou thrust me<sup>10</sup>, that I might fall;  
But the LORD helped me.

- 14 "YAH is my strength and song,  
"And He is become my salvation<sup>11</sup>."

<sup>5</sup> Cp. lvi. 4, 11.

*Obs.* lvi. 13 was referred to in cxvi. 8.

<sup>6</sup> "If we realize the condition of Israel on their return from captivity,—a small, feeble, ill-organized body confronted with a whole hostile world,—we shall see in these verses a heroism of faith that may well put us to the blush." (*Hengst.*) Cp. on cxlvi. 3.

<sup>7</sup> Cp. Ezra iv. 9, 10.

<sup>8</sup> As the Amorites, in Deut. i. 44.

<sup>9</sup> On lviii. 10.

<sup>10</sup> *dachitha*: cp. cxvi. 8 (*dcchi*).

<sup>11</sup> The joy of the liberation out of Egypt is revived. See Exod. xv. 2. Cp. v. 21; Isai. xii. 2.

- 15 The voice of joy and salvation is in the tents of  
     righteous men ;  
     The right hand of the LORD does valiantly<sup>12</sup>.  
 16 The right hand of the LORD is exalted,  
     The right hand of the LORD does valiantly.  
 17 I shall not die, but shall live<sup>13</sup>  
     And tell of the works of YAH.  
 18 Heavily did YAH chastise me,  
     But He gave me not over to death.  
 19 Open me the gates of righteousness<sup>14</sup>,  
     I will enter by them ; I will thank YAH.  
  
 20 This gate belongs to the LORD ;  
     Righteous men may enter by it<sup>15</sup>.  
  
 21 I will thank Thee, because Thou heardest me  
     And becamest my salvation.  
 22 The stone the builders rejected  
     Is become the head corner-stone<sup>16</sup>.

<sup>12</sup> Cp. Exod. xv. 6, 12, ("Thy right hand, O Lord, . . .")

<sup>13</sup> The reversal of the sentence in Isai. xxxviii. 1.

<sup>14</sup> Open the long-closed gates, firmly barred by Divine righteousness :—let them now be thrown open for the people of the King of righteousness (cx. 4) : that " the righteous nation, which keepeth truth, may enter in," (Isai. xxvi. 2).

<sup>15</sup> This verse seems to stand apart ;—a *Solo*, chanted by a voice out of the Temple gate ; reminding the joyful crowds of the sanctity of that God, whose House they were about to enter.

<sup>16</sup> Probably the massive stone at the corner of the *foundation* ;—" *angulare fundamentum*."—See Isai. xxviii. 16. (Eph. ii. 20 ; 1 St. Pet. ii. 4, 5.) Cp. Job xxxviii. 6 ; Zech. iv. 7 ; (which last is commonly taken of the stone which *crowned* the structure).

The builders were the Jewish people : (cp. Acts iv. 11). God had laid in Zion " a sure foundation,"—the promise of Messiah,—

- 23 From the LORD did this issue come<sup>17</sup>;  
 Wondrous<sup>18</sup> is it in our eyes.  
 24 This is the day the LORD made<sup>19</sup>;  
 Let us exult and be glad in it<sup>20</sup>.  
 25 We pray, O LORD<sup>21</sup>, give, now, salvation<sup>22</sup>;  
 We pray, O LORD, give, now, prosperity.

of the King who should remain "a Priest for ever."—They thought slightly of the promise.—Nay; and when by their unbelief they called forth God's heavy judgments upon them, they made these consequences of their sin an argument for the justification of their infidelity. "Hast thou not seen, what this people have spoken, saying, The two families, which the Lord chose [David's family and the Levites, *vv.* 21, 22],—He has even rejected them, (*vayyimase*) :—so have they scoffed at my people, that they should no more be a nation before them." (Jer. xxxiii. 24.)

Yet God's promise remained firm. In virtue of it, Zion was now rebuilt;—and the eye of faith looked forward to the time when it should be finally made good in Him, of whom Zerubbabel, and Jeshua, and the corner-stone which they laid, and the Temple itself, and the Paschal Lamb, were but so many partial types. (Cp. St. Matt. xxi. 42.)

<sup>17</sup> *Lit.* "From with the Lord did this occur." (Josh. xi. 20.)

<sup>18</sup> *Nifta* :—the word used in Jer. xxxii. 17, 27, (cp. Gen. xviii. 14), of the promised Restoration of Israel. *Could* this poor, broken, nation be really the depository of the world's salvation? Out of the ruins of that old Covenant was it *possible* that a new, an imperishable, Covenant should be raised?—Yes; the men of the Restoration believed it was possible,—nay, should certainly be. In that faith they came back and rebuilt the Temple, and waited for God's salvation.

<sup>19</sup> This our festival day,—this joyful epoch of renewed Covenant-privileges,—this national Resurrection,—is God's work; predestined by Him, and now brought into actual existence. (Comp. cxxxix. 16.)

<sup>20</sup> Cp. Isai. xxv. 9.

<sup>21</sup> *annah Yahveh* : as in cxvi. 4, 16.

<sup>22</sup> *Hoshianna* : the salutation addressed to Christ, when He visited the Temple before His paschal sacrifice : St. Matt. xxi. 9. (With the next line, cp. Nehem. i. 11.)

26 Blessed be He that comes in the name of the  
LORD<sup>23</sup>;

We have blessed you out of the house of the LORD<sup>24</sup>.

27 The LORD is God, and He has shone upon us<sup>25</sup>;

Bind the victim<sup>26</sup> with cords

Up to the horns of the altar<sup>27</sup>.

28 My God art Thou, and I will thank Thee,

My God, and I will exalt Thee<sup>28</sup>.

29 Oh thank the LORD, for He is good,

For His mercy endures for ever.

<sup>23</sup> St. Luke xix. 38, "Blessed be He who comes as King in the name of the Lord." Cp. St. John xii. 13.

<sup>24</sup> The Levites here send forth their voice of benediction from the Temple. Cp. cxxxv. 21.

<sup>25</sup> Cp. Numb. vi. 27 : (in the formula of benediction). *Vulg.* illuxit. *Jer.* apparuit.

The mighty God has now manifested "the mystery hid from ages and generations : " and pours on us the light of His unveiled presence.

<sup>26</sup> *Chag* : as in Exod. xxiii. 18 : "the festal sacrifice."

<sup>27</sup> Dean Goulburn remarks : "If this Psalm was sung at our Lord's last Passover, this verse immediately preceded the scene in Gethsemane." (*Holy Comm.*)

<sup>28</sup> Another recurrence to Exod. xv. 2.

## CXIX.<sup>A</sup> §

<sup>A</sup> In each verse of the Psalm, except v. 122 (as the Masora notices), reference is made to God's word, or law, or revealed will. The words employed are :—

TORAH ; Law. The whole body of practical teaching ; the code of duty. LXX. Νόμος.

EDVOTH (v. 138, *édoth*) ; Testimonies ;—whether admonitions, or institutions ;—lasting from age to age to attest God's will, to protest against man's waywardness. Μαρτύρια. (*Aq.* διαμαρτυρία.)

DERAKIM ; Ways. Prescribed lines of conduct. Ὁδοί.

ALEPH.<sup>4</sup>

- 1 **H**APPY they who are upright<sup>1</sup> in way,  
 Who walk in the law of the LORD :  
 2 Happy they who guard<sup>2</sup> His testimonies,  
 And seek Him with the whole heart<sup>3</sup> :

PIQQUDIM ; Precepts. Intrusted, or deposited, with us as a charge. Ἐντολαί. (Aq. προστάγματα. Symm. παραινέσεις.)

CHUQQIM ; Statutes : ordinances. Enactments decreed with legislative sanctions. Δικαιώματα. (Aq. ἀκριβασμοί.)

MITSVOTĖ ; Commandments. Directions issued with paternal authority. Ἐντολαί.

MISHPATIM ; Judgments. Judicial decisions or sentences. Κρίματα. (In vv. 84, 132, 160, mishpat.)

DAVAR ; Word. The expression of God's Mind and Will generally. Λόγος.

IMRAH ; Promise. Communicated orally. Λόγιον.

EMUNAH ; Faithfulness. The constancy of God's Law. Ἀληθεία.

§ The author of the Psalm speaks of being "persecuted by princes," (vv. 23, 161) ; and standing before "kings :—" (v. 46). From these and similar circumstances, it has been thought that Daniel, Ezra, or Nehemiah may have composed the Psalm. But we need not inquire into this. Like the author of the "De Imitatione," the writer of Ps. cxix preferred to put forth his thoughts anonymously.

We may look at the Psalm, then, (whenever, or by whomsoever, written) as depicting the mental state of those who had passed through the discipline of the Captivity. During that long, monotonous, period of servitude, the memory of God's Law came back to the faithful remnant, and stirred up in them deep longings and fervent aspirations after the privileges which their fathers had enjoyed. Now in their affliction, they "learnt to love God's statutes exceedingly." Now was already fulfilled, in some degree, the promise of the New Covenant ; "on their hearts will I write my laws."

Thus, as soon as the Church of the Restoration had ended their Paschal Hymn, they had here provided for them a Psalm that was richly laden with Pentecostal fruits ;—"the Law of God written not on stony tablets, but on fleshy tablets of the heart."

In cxviii we had the "wondrous" character of Redemption ; in cxix we have the "wonders" (vv. 18, 27, 129), of God's Revelation.

In cxviii the Psalmist was delivered into a "wide, open, plain" of freedom, from trouble and oppression, (v. 5) : in cxix into the freedom of holy obedience to the Law of Liberty, (vv. 45, 96).

<sup>4</sup> The happiness of unreserved obedience to God's law.

<sup>1</sup> *Temiméy*. *Vulg.* immaculati. See on xxxvii. 18.

<sup>2</sup> *Notseréy* ; LXX. ἐξερευνῶντες. *Vulg.* scrutantur.

<sup>3</sup> 2 Chr. xxx. 18, 19, "The good Lord pardon him who has set his whole heart to seek God."



- 3 Who also work no iniquity ;  
 Who walk in His ways.  
 4 Thou hast ordained Thy precepts  
 For diligent observance<sup>4</sup>.  
 5 Oh that my ways were directed  
 To observe Thy statutes.  
 6 Then shall I not be ashamed<sup>5</sup>,  
 While I look towards all Thy commandments.  
 7 I shall thank Thee with integrity of heart,  
 When I learn Thy righteous judgments.  
 8 I will observe Thy statutes ;  
 Oh forsake me not very far<sup>6</sup>.

<sup>4</sup> Cp. Josh. xxii. 5 : (*shimru meod*).

<sup>5</sup> Not be *disappointed* in my hope ; for God rewards those who give Him *entire* obedience.

<sup>6</sup> *'Ad meod* ;—"up to very much." Leave me not so that I should fall into extremity. LXX. *ἕως σφόδρα*. *Reinke* : gar zu sehr. Cp. v. 43.

BETH.<sup>B</sup>

- 9 Whereby shall a young man cleanse his path ?  
 By taking heed according to Thy word.  
 10 With my whole heart have I sought Thee,  
 Let me not stray<sup>1</sup> from Thy commandments.  
 11 In my heart have I hoarded Thy promise,  
 That I may not sin against Thee.  
 12 Blessed art Thou, O LORD ;  
 Teach me Thy statutes.  
 13 With my lips have I recounted  
 All the judgments of Thy mouth.

<sup>B</sup> The young pilgrim guarded from sin by storing up God's word.

<sup>1</sup> Let me not be overtaken by sins of ignorance. *Αγ. μὴ ἀγνοη-  
μαίσης με*.

- 14 I have rejoiced in the way of Thy testimonies,  
 As over boundless wealth<sup>2</sup>.  
 15 I will meditate in Thy precepts,  
 And look towards Thy paths<sup>3</sup>.  
 16 I will delight myself in Thy statutes ;  
 I will not forget Thy word.

<sup>2</sup> Heb. "the whole of wealth."

<sup>3</sup> The paths Thou hast marked out for me across the Desert.

GIMEL.<sup>o</sup>

- 17 Deal bounteously with Thy servant, that I may  
 live ;  
 So shall I observe Thy word.  
 18 Open<sup>1</sup> my eyes, that I may behold  
 Wondrous things<sup>2</sup> out of Thy law.  
 19 A sojourner<sup>3</sup> am I on earth ;  
 Hide not Thy commandments from me.  
 20 My soul is crushed with longing  
 For Thy judgments at all times.  
 21 Thou hast rebuked the proud, the accursed ones<sup>4</sup>,  
 That stray from Thy commandments.  
 22 Roll away from me<sup>5</sup> reproach and contempt ;  
 For I have kept Thy admonitions.

<sup>o</sup> God's spiritual Law a comfort against the world's contempt.

<sup>1</sup> Or "uncover:"—remove the veil from them. LXX. ἀποκάλυψον.

<sup>2</sup> *Niflaoth* ;—the wondrous, spiritual, truths that lie hid beneath the letter. Cp. vv. 27, 129.

<sup>3</sup> LXX. πάροικος : living far from his inheritance. Cp. v. 54 ; and see note on xxxix. 12.

<sup>4</sup> Deut. xxvii. 26.

<sup>5</sup> Josh. v. 9.

- 23 Princes also sate and talked against me ;  
 Thy servant meditates in Thy statutes.  
 24 Thy admonitions also are my delight,  
 My trusted counsellors<sup>6</sup>.

<sup>6</sup> *Lit.* "men of my counsel :"—whom I consult in every difficulty. *Jer.* quasi viri amicissimi mei.

DALETH.<sup>D</sup>

- 25 My soul cleaves to the dust<sup>1</sup> ;  
 Revive me according to Thy word.  
 26 I recounted my ways, and Thou answeredst me ;  
 Teach me Thy statutes.  
 27 Make me to understand the way of Thy precepts,  
 That I may muse on Thy wondrous deeds.  
 28 My soul melts away<sup>2</sup> from sorrow<sup>3</sup> ;  
 Raise me up according to Thy promise.  
 29 Remove far from me the way of falsehood,  
 And grant me graciously Thy law.  
 30 I have chosen the way of faithfulness,  
 Thy judgments have I set (before me<sup>4</sup>).  
 31 I have cleaved<sup>5</sup> to Thy testimonies ;  
 O LORD, put me not to shame.  
 32 I will run the way of Thy commandments,  
 Because Thou enlargest my heart.

<sup>D</sup> Persevering love of God's word amidst deep sorrow.

<sup>1</sup> xlv. 25 :—from the weight of his grief.

<sup>2</sup> *Lit.* "drops." *Jer.* distillavit. In Job xvi. 20 it is, "weeps."

<sup>3</sup> "Weariness," "despondency."

<sup>4</sup> This ellipsis is supplied in xvi. 7.

<sup>5</sup> The same word as in v. 25. My sorrowing affections cleave to the ground, and will not rise ; but my sanctified will cleaves to Thy testimonies, and will not be parted from them.

HE.<sup>u</sup>

- 33 Direct me, O LORD, in the way of Thy statutes,  
And I will keep it to the uttermost<sup>1</sup>.
- 34 Give me understanding, and I shall keep Thy law,  
And observe it with my whole heart.
- 35 Lead me in the track of Thy commandments,  
For in it do I delight.
- 36 Incline my heart to Thy testimonies,  
And not to gain.
- 37 Turn away my eyes from looking at vanity<sup>2</sup>;  
Revive me in Thy way.
- 38 Confirm to Thy servant that promise of Thine,  
Which belongs to Thy fear<sup>3</sup>.
- 39 Turn away my reproach which I am in dread of,  
For Thy judgments are good.
- 40 Behold, I have longed after Thy precepts,  
Revive me in Thy righteousness.

<sup>u</sup> Prayer for Divine teaching, guidance, and invigoration.

<sup>1</sup> Or "to the end." So the Chaldi, here and in v. 112. LXX.  
*διαναιρός*. *Del.* bis aufs Letzte.

<sup>2</sup> From gazing at the delusive *mirages*, which tempt the pilgrim  
to leave the safe highway.

<sup>3</sup> Cp. xxv 12, cxii. 1, cxxviii. 1; Prov. xxviii. 14.

VAU.<sup>v</sup>

- 41 Let Thy mercies also visit me, O LORD,  
Thy salvation, according to Thy promise.
- 42 So shall I have somewhat to answer my reproacher,  
Because I have trusted in Thy word.

<sup>v</sup> If God would grant him His help, with what cheerful boldness  
would he speak and act!

- 43 And remove not the word of truth very far from my mouth<sup>1</sup>;  
     For I have waited for Thy judgments.  
 44 So will I observe Thy law perpetually,  
     For ever and ever.  
 45 And I shall walk in a wide place<sup>2</sup>,  
     Because I have studied Thy precepts.  
 46 I will also speak of Thy admonitions before kings,  
     And not be ashamed.  
 47 And I will delight myself in Thy commandments,  
     Which I have loved.  
 48 And I will lift up my hands<sup>3</sup> to Thy commandments  
     which I have loved,  
     And will meditate in Thy statutes.

<sup>1</sup> Let me experience Thy truth, and so be enabled to speak of it continually.

<sup>2</sup> *Ba-rechavah. Adm. Churton* :—

“And I will walk as one who holds  
     His freedom’s charter sure.”

<sup>3</sup> Vowing obedience to them : Gen. xiv. 22.

#### ZAIN.<sup>2</sup>

- 49 Remember the word (spoken) to Thy servant ;  
     Seeing that Thou hast made me to hope.  
 50 This is my comfort<sup>1</sup> in my affliction ;  
     For Thy promise revived me.  
 51 Proud men held me exceedingly in derision ;  
     From Thy law I declined not.  
 52 I remembered Thy everlasting judgments, O LORD,  
     And was consoled.

<sup>2</sup> Amidst an ungodly world, God’s word had consoled him.

<sup>1</sup> *Nechamah* : only in Job vi. 9.

- 53 Horror<sup>2</sup> seized me, because of the wicked,  
 Who forsake Thy law.  
 54 Thy statutes have been my songs  
 In the house of my sojournings.  
 55 By night I remembered Thy name, O LORD,  
 And observed Thy law.  
 56 Thus much<sup>3</sup> has been mine,  
 Because I kept Thy precepts.

<sup>2</sup> *Zilāfah*. Jer. horror (see *App. I.*).—Cp. Ezra. ix. 2, 3.

<sup>3</sup> "Thus much,"—hope, comfort, firmness, consolation, jealous charity, heart-music, recollection of God.

CHETH.<sup>a</sup>

- 57 "The LORD is my portion<sup>1</sup>," said I,  
 Giving heed to Thy words.  
 58 I entreated Thy favour with my whole heart;  
 Be gracious to me according to Thy promise.  
 59 I thought on my ways,  
 And turned back my feet to Thy testimonies.  
 60 I made haste, and lingered not<sup>2</sup>,  
 To keep Thy commandments.  
 61 The snares of wicked men enfolded me;  
 Thy law did I not forget.  
 62 At midnight will I rise to thank Thee,  
 Because of thy righteous judgments.  
 63 I am an associate of all who fear Thee,  
 And of them that keep Thy precepts.

<sup>a</sup> The earnestness, decision, and constancy of his affection to God's word.

<sup>1</sup> See note on xvi. 5.

<sup>2</sup> *Hithmahmah*; the word used of Lot's lingering, Gen. xix. 16.

64 The earth, O LORD, is full of Thy mercy ;  
Teach me Thy statutes<sup>3</sup>.

<sup>3</sup> The statutes of One whose goodness fills the world must be good.

TETH.<sup>7</sup>

65 Thou hast dealt kindly with Thy servant,  
O LORD, according to Thy word.  
66 Teach me sound discernment and knowledge,  
For I have trusted in Thy commandments.  
67 Before I was humbled, I went astray<sup>1</sup>,  
But now have I heeded Thy promise<sup>2</sup>.  
68 Good art Thou, and doest good ;  
Teach me Thy statutes.  
69 Proud men have patched up a lie against me ;  
I will keep Thy precepts with my whole heart.  
70 Gross as fat is their heart ;  
As for me, I delight in Thy law.  
71 Good for me is it that I was afflicted,  
To the intent I might learn Thy statutes.  
72 Good to me is the law of Thy mouth  
Above thousands of gold and silver.

<sup>7</sup> The benefit of affliction in bringing men closer to God's precepts.

<sup>1</sup> *Ani shogég* : I was apt to stray,—without being conscious of my error. *Aq.* ἡγρόοον.

<sup>2</sup> *Von Gerlach* notices how well this applies to the effect produced by the Babylonish Captivity on the Jewish people.

YOD.<sup>7</sup>

73 Thy hands made me and fashioned me ;  
Give me understanding, that I may learn Thy com-  
mandments.

<sup>7</sup> Oh that God would console His loyal servant, and thereby draw the hearts of the pious to him.

- 74 They that fear Thee shall see me and be glad ;  
Because I have waited for Thy word.
- 75 I know, O LORD, that thy judgments are right,  
And in faithfulness hast Thou afflicted me<sup>1</sup>.
- 76 Oh let Thy mercy come to comfort me,  
According to Thy promise to Thy servant.
- 77 Let Thy compassions visit me, that I may live,  
For Thy law is my delight.
- 78 Let the proud be ashamed, for with lies they subvert  
me ;  
I verily will muse on Thy precepts.
- 79 Let those who fear Thee turn back to me,  
And they shall understand Thy testimonies<sup>2</sup>.
- 80 Oh let my heart be thorough<sup>3</sup> in Thy statutes,  
That I be not ashamed.

<sup>1</sup> For "faithful are the wounds of a friend ;"—proofs of genuine love.

<sup>2</sup> They shall learn from my experience to know the value of Thy testimonies.

<sup>3</sup> *Tamin*, sound, entire. LXX. ἄμωμος, cp. v. l.

#### KAPH.\*

- 81 My soul pines away for Thy salvation ;  
For Thy word have I waited.
- 82 Mine eyes pine away for Thy promise,  
Saying, "When wilt Thou comfort me ?"
- 83 For I am become like a bottle in the smoke<sup>1</sup>,  
Yet have I not forgot Thy statutes.

\* Seemingly deserted, he clings with ardent longing to God's word.

In this octave the spirit of entreaty reaches its highest point.

<sup>1</sup> *Keble* : "As wine-skin in the smoke, My heart is sere and dried."



- 84 How many are the days of Thy servant<sup>2</sup>?  
 When wilt Thou execute judgment on my persecutors?
- 85 Proud men have digged pitfalls<sup>3</sup> for me,  
 Because<sup>4</sup> they are not in accord with Thy law.
- 86 All Thy commandments are faithfulness :  
 They persecute me wrongfully ; help Thou me.
- 87 They had almost made an end<sup>5</sup> of me on earth,  
 But I forsook not Thy precepts.
- 88 According to Thy mercy revive me,  
 So will I observe the testimony of Thy mouth.

<sup>2</sup> Are they so many as to admit of *delay* in the manifestation of Thy righteous judgment? Cp. lxxxix. 47.

<sup>3</sup> So in Jer. xviii. 20, 22. They dug pits for him,—as if it were a wild beast that had to be captured.

<sup>4</sup> *Ashér* :—as at v. 158.

<sup>5</sup> *killu* :—used of *Israel*, Exod. xxxii. 10, xxxiii. 5 ; Deut. xxviii. 21, etc.

#### LAMED.<sup>L</sup>

- 89 For ever, O LORD,  
 Thy word<sup>1</sup> is establisht in heaven.
- 90 To all generations is Thy faithfulness ;  
 Thou fixedst the earth, and it stood.

<sup>L</sup> God's law eternal, unchangeable, all-penetrating, limitless in perfection.

*Obs.* This is the commencement of the Second Half of the Psalm. The change of tone is very striking.

<sup>1</sup> God's *word* originally formed the universe ; by its immanent power the universe is upheld.

This thought is especially dwelt upon in the prophecies of Jeremiah, as an aid to faith in God's revealed promises. His covenant with Israel was as firm as the constitution of nature. See Jer. xxxi. 35-37, xxxiii. 19-21. (Cp. a Sermon by *Dr. Chalmers* on "The Constancy of God in His Works an argument for the Faithfulness of God in His Word.")

- 91 To this day they stand awaiting Thy judgments<sup>2</sup>;  
 For all of them are Thy servants<sup>3</sup>.  
 92 Unless Thy law had been my delight,  
 I should then have perished in my affliction.  
 93 Never will I forget Thy precepts,  
 For by them Thou hast revived me.  
 94 I am Thine; oh save me;  
 For I have studied Thy precepts.  
 95 The wicked have looked out for me to destroy me;  
 I will think on Thy testimonies.  
 96 To all perfection I have seen a limit:  
 Thy commandment is exceeding broad<sup>4</sup>.

<sup>2</sup> For the construction, cp. Numb. xxxv. 12; Ezek. xlv. 24.

<sup>3</sup> "From the ministering of the Archangel to the labour of the insect,—from the poisoning of the planets to the gravitation of a grain of dust,—the power and glory of all creatures, and all matter, consist in their *obedience*, not in their freedom." (Mr. Ruskin: *The Two Paths*, L. 5.) Cp. cxlvii. 6, 8.

<sup>4</sup> The highest human efforts,—all that comes nearest to creaturely perfection,—how limited! how unable to satisfy the aspirations of the spirit! But in God's commandment the loving heart has unbounded prospects of happy experience opened out to it.

#### MEM.<sup>M</sup>

- 97 How have I loved Thy law!  
 All the day long it is my meditation.  
 98 Thy commandments make me wiser<sup>1</sup> than my  
 enemies;  
 Because that (treasure) is mine for ever.  
 99 I have more prudence than all my teachers,  
 Because Thy testimonies are my meditation.

<sup>M</sup> God's word the fountain of true and sweetest wisdom.

<sup>1</sup> *Techakkeméni*. The fem. sing. of the verb gives a *collective* idea to the noun.

- 100 I have more understanding than the aged,  
     Because I have kept Thy precepts.  
 101 I have refrained my feet from every track of evil,  
     That I might observe Thy word.  
 102 I departed not from Thy judgments,  
     For Thou directedst me.  
 103 How sweet to my palate are Thy promises,  
     More than honey to my mouth.  
 104 By Thy precepts I get understanding,  
     Therefore hate I every track of falsehood.

NUN.<sup>N</sup>

- 105 Thy word is a lamp to my feet  
     And light<sup>1</sup> to my path.  
 106 I swore and firmly resolved  
     To observe Thy righteous judgments.<sup>2</sup>  
 107 I am afflicted exceedingly ;  
     Revive me, O LORD, according to Thy word.  
 108 Accept, I pray, the freewill-offerings of my mouth,  
     O LORD,  
     And teach me Thy judgments.  
 109 My soul is continually in my hand<sup>2</sup>,  
     Yet do I not forget Thy law.  
 110 The wicked laid a snare for me,  
     Yet I strayed not from Thy precepts.  
 111 Thy testimonies have I taken as my inheritance  
     for ever ;  
     For they are the joy of my heart.

<sup>N</sup> God's word gives light and strength and joy amidst peril and sorrow.

<sup>1</sup> His lamp by night ; his sun by day. Cp. Prov. vi. 23.

<sup>2</sup> Judg. xii. 3 ; 1 Sam. xix. 5.

112 I have inclined my heart to perform Thy statutes,  
For ever, to the uttermost.

SAMECH.<sup>5</sup>

113 The double-minded<sup>1</sup> hate I,  
But Thy law do I love.  
114 Thou art my covert and my shield;  
For Thy word do I wait.  
115 Depart from me, ye evil-doers,  
That I may keep the commandments of my God.  
116 Uphold me according to Thy promise, that I may  
live,  
And let me not be ashamed of my hope.  
117 Support me, and I shall be safe,  
And shall have respect to Thy statutes continually.  
118 Thou castest off all who go astray from Thy statutes,  
For their subtle policy is but a lie<sup>2</sup>.  
119 Thou hast put away all earth's wicked ones as dross<sup>3</sup>,  
Therefore I love Thy testimonies.  
120 My flesh shudders for fear of Thee,  
And I stand in awe of Thy judgments.

<sup>5</sup> Reverent affiance on God's word the only safety.

<sup>1</sup> *Séafim*;—men who waver in their allegiance to God. (Cp. *selppim*: 1 Kgs. xviii. 21.) *Keble*: "Unstable hearts, of wavering choice." LXX. *παρανόμους*.

*Obs.* In v. 115 we have "Depart from me," as in cxxxix. 19; which is followed in 21 by, "Do not I hate them, O Lord, who hate Thee?" (This is the more to be noted, as cxxxix. 21 contains another word, *hithqotet*, found elsewhere only in cxix. 158.)

<sup>2</sup> Based on untruth, and ending in disappointment. Cp. Job xv. 31. *Symm.* *ματαιία γὰρ πάντα ἡ δολιότης αὐτῶν*.

<sup>3</sup> Cp. Ezek. xxii. 18-20. For awhile the pure ore and the dross are mixed up together, but in the process of refining the dross is thrown off as scoria.

AIN.<sup>o</sup>

- 121 I have executed judgment and justice ;  
 Never wilt Thou leave me to mine oppressors.
- 122 Guarantee Thy servant's welfare<sup>1</sup> ;  
 Let not proud men oppress me.
- 123 Mine eyes pine away for Thy salvation,  
 And for Thy righteous promise<sup>2</sup>.
- 124 Deal with Thy servant according to Thy mercy,  
 And teach me Thy statutes.
- 125 I am Thy servant ; give me understanding,  
 That I may know Thy testimonies.
- 126 It is time for the LORD to act<sup>3</sup> :—  
 They have made void Thy law.
- 127 Therefore<sup>4</sup> have I loved Thy commandments  
 Above gold, yea, above fine gold.     '
- 128 Therefore all Thy precepts concerning all things  
 I approve ;  
 Every track of falsehood I hate.

<sup>o</sup> Is it not time for the Lord to interpose on behalf of his loyal servant ?

<sup>1</sup> *Lit.* "Guarantee Thy servant for good." (For *árov*, see Isai. xxxviii. 14.) *Vulg.* suscipe. *Jer.* sponde.

<sup>2</sup> *Lit.* "the promise of Thy righteousness :"—the fulfilment of which is insured by His righteousness.

<sup>3</sup> LXX. *καὶ πὸς τοῦ ποιῆσαι τῷ Κυρίῳ.* *Vulg.* Tempus faciendi, Domine. (Cp. Jer. xviii. 23.)

<sup>4</sup> Because they are bent on abrogating Thy holy and good Law, it becomes more precious to me.

## PE."

- 129 Wonderful are Thy admonitions,  
 Therefore has my soul kept them.

<sup>o</sup> Light and comfort attend those who keep God's word.

- 130 The unfolding<sup>1</sup> of Thy words gives light,  
It gives understanding to the simple.  
131 I opened my mouth and panted<sup>2</sup>,  
For I longed after Thy commandments.  
132 Look on me, and be gracious to me,  
As is (Thy) rule<sup>3</sup> towards those who love Thy  
name.  
133 Establish my steps by Thy promise,  
And let no wickedness lord it over me.  
134 Redeem me from the oppression of man,  
And I will observe Thy precepts.  
135 Make Thy face to shine on Thy servant,  
And teach me Thy statutes.  
136 My eyes run down in streams of water<sup>4</sup>,  
Because men observe not Thy law.

<sup>1</sup> Or "opening." LXX. δῆλωσις. (See on xliii. 3.)

<sup>2</sup> In his earnest *pursuit* after God's commandments.

<sup>3</sup> Or "As is just."—Gracious acceptance of those who truly love Him;—this is the settled rule of Divine procedure. "God is *not* *unrighteous*, to forget your work and labour of *love*, which ye showed towards *His name*." (Hebr. vi. 10.)

<sup>4</sup> Cp. Jer. ix. 17; (Phil. iii. 18).

TSADÉ.<sup>s</sup>

- 137 Righteous art Thou, O LORD,  
And equitable Thy judgments<sup>1</sup>.  
138 Right are the testimonies Thou ordainest,

<sup>s</sup> God's Revelation right and pure and faithful.

<sup>1</sup> For the construction, cp. lvi. 3.

*Bp. Horne* refers to that touching incident in the last hours of the emperor Maurice, when, as his five sons were successively murdered before him, the agonized parent found strength after each stroke to say: "Thou art just, O LORD, and Thy judgments are righteous." (See Gibbon, iv. 298.)

- And exceeding faithful<sup>2</sup>.  
 139 My zeal hath consumed me,  
 Because my enemies have forgotten Thy words.  
 140 Thy promise is well refined,  
 And Thy servant loves it.  
 141 I am small and disesteemed ;  
 But I forget not Thy precepts.  
 142 Thy righteousness is right for evermore,  
 And Thy law is the truth.  
 143 Trouble and anguish found me ;  
 Thy commandments are my delight.  
 144 Thy testimonies are right for evermore ;  
 Give me understanding and I shall live.

<sup>2</sup> *Lit.* "faithfulness exceedingly." Cp. v. 86. Harsh and severe as they may seem, they are all thoroughly for man's highest good.

QOPH.<sup>9</sup>

- 145 I cried with my whole heart ; answer me, O LORD !  
 I will keep Thy statutes.  
 146 I cried unto Thee ; oh save me,  
 And I shall observe Thy testimonies.  
 147 I got beforehand at morning-dusk, and cried  
 aloud ;  
 I waited for Thy words.  
 148 My eyes got before the night-watches,  
 That I might meditate on Thy promise.  
 149 Hear my voice according to Thy mercy,  
 O LORD, according to Thy rule<sup>1</sup> quicken me.

<sup>9</sup> Earnest and patient prayer for grace.

<sup>1</sup> The gracious rule of action Thou hast laid down for Thyself ;—  
 Thy method of dealing with those who seek Thee early. Cp. on  
 v. 132.

- 150 They draw near that pursue after mischief;  
Far have they gone from Thy law.  
151 THOU art near, O LORD,  
And all Thy commandments are truth.  
152 Long ago have I known from Thy testimonies,  
That Thou hast grounded them for ever.

RESH.<sup>a</sup>

- 153 Behold my affliction and rescue me,  
For I do not forget Thy commandments.  
154 Plead Thou my cause and deliver me,  
Revive me according to Thy promise.  
155 Salvation is far from the wicked,  
Because they study not Thy statutes.  
156 Thy compassions are many, O LORD,  
Revive me according to Thy judgments.  
157 Many are my persecutors and foes;  
From Thy testimonies I swerved not.  
158 I beheld the revolvers<sup>1</sup> and was grieved<sup>2</sup>,  
Because they heeded not Thy promise.  
159 Behold how I have loved Thy precepts;  
O LORD, revive me according to Thy mercy.  
160 The sum<sup>3</sup> of Thy word is truth,

<sup>a</sup> Oh that Thou wouldst *revive* Thy afflicted, but true-hearted, servant.

<sup>1</sup> Those who dealt *treacherously* against the Divine Covenant. (Cp. lxxiii. 15.) *Aq., Th., Symm., ἀσυνθετοῦντας.*

The LXX. have ἡσυνθέτηκα at lxxiii. 15.

<sup>2</sup> As Jesus, looking round on the Pharisees "in anger," was "*grieved* for the hardness of their hearts" (St. Mark iii. 5);—*grieved*, at the thought of their wretchedness in repelling Divine love.—The verb *hithgotet* occurs elsewhere only in cxxxix. 21.

<sup>3</sup> *Rosh*: cxxxix. 17. After examining the Divine Word, and



And all Thy rightful judgment endures for  
ever.

estimating the value of its several parts, he found that the final sum was "*Truth*,"—pure, absolute, truth.

SHIN.<sup>3</sup>

- 161 Princes have persecuted me without a cause,  
But my heart stands in awe of Thy word.  
162 I rejoice over Thy promise,  
As one that finds much spoil.  
163 Falsehood I hate and abhor;  
Thy law do I love.  
164 Seven times a day have I praised Thee  
Because of Thy rightful judgments.  
165 Great peace have they who love Thy law:  
And no stumbling<sup>1</sup> have they.

<sup>3</sup> Holy fear and love issue in thankful joy and peace and hope.

<sup>1</sup> Or "cause of stumbling:" LXX. οὐκ ἔστιν αὐτοῖς σκάνδαλον. Cp. 1 St. John ii. 10: "He who loves his brother, *abides in the light*: καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν."

(a) They walk firmly and safely on the clear path of duty:—while men, who are guided by human expediency, are hesitating, clashing with each other (Lev. xxvi. 37), stumbling. (Cp. "stumbling-block of iniquity:" Ezek. xiv. 3, 4, 7, xviii. 30.)

(b) They are not "scandalized," or driven into scepticism, by the "abounding iniquity" of the world, or the defects which exist in professedly religious men. Their soul is "rooted and grounded in love;" and, while they desire earnestly to reform all faults, yet, "hoping all things, enduring all things," they retain peace, inward and outward. (Cp. Est. in 1 Joh. ii. 10.) The "God of Peace" Himself is with them; and He does not allow their "strength to stumble beneath the burden," (*kashal*: Neh. iv. 4. *Engl.* 10).

(c) They are free from the "stumbling of heart" (*mikshol lev*,

- 166 I have looked out for Thy salvation<sup>2</sup>, O LORD,  
 And have executed Thy commandments.  
 167 My soul has observed Thy testimonies ;  
 Yea, I have loved them exceedingly.  
 168 I have observed Thy precepts and testimonies,  
 For all my ways are before Thee.

1 Sam. xxv. 31),—the paralysing weakness,—which follows  
 on the consciousness of having wronged, or of bearing ill-will  
 to, a brother. (Cp. on xxxi. 10.)

<sup>2</sup> Like aged Jacob, Gen. xlix. 18.

TAU.<sup>r</sup>

- 169 Let my cry draw near before Thee, O LORD,  
 Give me understanding according to Thy word.  
 170 Let my supplication come before Thee ;  
 According to Thy promise rescue me.  
 171 Let my lips pour forth<sup>1</sup> praise,  
 Because Thou teachest me Thy statutes.  
 172 Let my tongue respond to<sup>2</sup> Thy promise,  
 For all Thy commandments are rightful.  
 173 Let Thy hand be ready to help me,  
 For I have chosen Thy precepts.  
 174 I have longed for Thy salvation, O LORD,  
 And Thy law is my delight.  
 175 Let my soul live and praise Thee,  
 And let Thy judgments help me.

<sup>r</sup> Oh comfort one who, in all his wanderings, has not forgotten  
 Thy commands.

<sup>1</sup> As a fountain : (cp. xix. 1).

<sup>2</sup> *tadn* ;—taking it up and echoing it back, in hopeful faith or  
 grateful acknowledgment.

176 I have strayed like a lost sheep<sup>3</sup>: oh seek Thy servant;

For I have not forgotten Thy commandments<sup>4</sup>.

<sup>3</sup> *orel*: "ready to perish" (Deut. xxvi. 5).—Perhaps looking back to Jer. L. 6, "My people have been lost sheep:" v. 17, "Israel is a scattered sheep: lions have scared him away." (Cp. Ezek. xxxiv. 4, 16.)

Israel in the following Psalms (as *Del.* remarks) is like "a sheep in the midst of wolves."

<sup>4</sup> As a sheep that has strayed into the wilderness;—yet evermore longing to hear the Shepherd's voice, and, amidst his wanderings, loving and prizing God's commands.

## CXX.<sup>A</sup>

### *A Song of Ascents†.*

<sup>A</sup> The first of the *Fifteen* "SONGS OF DEGREES;" which form a little Psalter in themselves. The middle song, cxxvii, is *Solomon's*;—as also is the culminating Psalm (lxxii) of the Psalter at large, (which itself numbers fifteen decades).

† Or "of the steps," or "the stairs." LXX. *ὁδῶν τῶν ἀναβαθμῶν*. *Vulg.* *psalmus graduum* ("stair-song").

1. An old Jewish tradition (cp. Hippolytus, p. 190, *Lagarde*), says that there were fifteen steps leading up to the inner Temple-court. That there was an *ascent* to be made by the Temple-worshippers is certain; (2 Kgs. xx. 5, 8). That there were two flights of steps, one of seven (the number of the old Covenant), the other of eight (the number of the New Covenant), is extremely probable from Ezek. xl. 22, 37, 26, 31: (*ma'loth* is the word used).

2. So these fifteen Psalms were a spiritual Stair, or Ladder; "steps unto Heaven"—by which Israel mounted towards Him who "dwells in Heaven," (cxxiii. 1).

It is characteristic that the very first of these Psalms begins, "*Unto the Lord*;" reminding us of the Liturgical

"Lift up your hearts."

"We lift them up unto the Lord."

Observe too that we have in cxxi. 1, "*I will lift up my eyes*;" cxxiii. 1, "*Unto Thee have I lifted up my eyes*;" v. 2, "*our eyes are unto the Lord our God*." (Cp. cxxx. 5, 6, cxxxiv. 2.)

3. There can be no apology needed for this allegorical view. It is plain that the Meshek and Kedar of cxx can be interpreted in no other way. Indeed these Psalms are obviously full of allegorical touches. Israel's unsleeping guardian (cxxi), the city well-knit together (cxxii), the servant keeping his eyes fixed on his master (cxxiii), the bird escaping out of the hunter's snare (cxxiv), the Lord standing as an array of mountains "round about His people" (cxxv), the sowing with tears (cxxvi), the arrows in the hand of the mighty man (cxxvii), the vine and young olive-trees of the pious man's home (cxxviii), the ploughers drawing long furrows on Israel's back (cxxix), Israel in the abysses (cxxx), Israel as a weaned child (cxxxi), the true Ark of God found at Ephratah (cxxxii), the good oil flowing down from the head over the whole body and the dew of Hermon descending on Zion (cxxxiii), the benediction out of Zion (cxxxiv),—these show that we are indisputably on allegorical ground.

4. "Go up, go up, my soul!" must be the motto of one who would enter into the meaning of these Psalms. They are a Jacob's ladder (cp. on cxxi. 4), whose foot is fixed on the earth, but the top reaches up to the "heavenly Jerusalem."

5. This view of the Psalms being once secured, other views of them are readily included under it. The ascent from Babylonia to Canaan, or from the various homes of Israel to Zion, are but allegorical forms of the ascent from Earth to Heaven,—the final Canaan, the antitypical Zion.

*Obs. 1.* *Delitzsch* (on cxxi) quotes from one of the oldest Jewish commentaries, *Sifri*:—"Song on the steps; on which God leads the righteous up to a blessed Hereafter."

*Obs. 2.* The word ἀναβαθμοί is used by the LXX. also in 2 Kgs. xx. 10, 11 of the "steps" on the Sun-dial of Ahaz.

The "bringing again backward" (*achorannith*, Isai. xxxviii. 8) of the declining shadow symbolized the fact, that the dark finger of death, which seemed ready to cut the thread of Hezekiah's life, was to be carried backwards fifteen years. Was not Hezekiah's restoration itself a symbol of a yet further miracle—the recovery of Israel from what seemed its fatal sickness?

(Cp. *Introd.* to cxvi and note on cxvi. 19.)

*Obs. 3.* It will be noticed how many words are of frequent recurrence in these Psalms: such as "peace," (cxx. 6, 7, cxxii. 6, 7, 8, cxxv. 5, cxxviii. 6: cp. Gen. xxviii. 21), Jerusalem, Zion, Israel, (see note on cxxi. 4).

*Obs. 4.* The rhythmical structure of these Psalms (in which one

- 1 UNTO the LORD, when I was in trouble,  
I cried<sup>1</sup>; and He heard me<sup>2</sup>.
- 2 O LORD, deliver my soul from lying lip,  
From guileful tongue<sup>3</sup>.
- 3 What shall they give to thee,  
And what add to thee<sup>4</sup>, O guileful tongue?
- 4 Sharp-pointed arrows of a Mighty One<sup>5</sup>  
With coals of broom-wood<sup>6</sup>.

line is built up upon another stair-wise) is a suitable outward accompaniment of the interior character of the Psalms. Short, pointed, lines fall in well with the flow of mystico-allegorical thought:—as in “Nearer, my God, to Thee,” or, “Jerusalem the golden.”

*Obs.* 5. In each heptad of Psalms, cxx-cxxvi and cxxviii-cxxiv, the sacred name Yahveh occurs twenty-four times.

<sup>1</sup> cxix. 169.

<sup>2</sup> He brought me out of that great sorrow:—He will protect me now among my enemies.

<sup>3</sup> Mic. vi. 12; Ps. lii. 4. (Cp. Neh. vi. 1-19.)

<sup>4</sup> Allusion is made to the formula, “God do so to me and more also, if . . .”, (1 Sam. iii. 17, xiv. 44), which the “deceitful tongue” had, probably, itself employed.

<sup>5</sup> *Gibbor*; as in xlv. 4. (The next verse, v. 5, speaks of His arrows as “sharp-pointed.”)

Psalms cxix showed that the faithful Remnant had now learnt the lesson of “truth and meek tempered righteousness.” Now, therefore, their king will come to their help.—But against whom?

The wily-tongued Tobiahs and Sanballats?

No:—there was a greater enemy behind;—the “gibbor,” who used their “wily tongue” as his own instrument: (lii. 1-4).

A “nightier than he” (St. Luke xi. 22) now comes upon him, and repays him for his sharp words and burning calumnies.—The evil tongue is an arrow (Jer. ix. 7; Ps. lxiv. 3) “set on fire of hell” (St. James iii. 6). Cp. cxl. 9, 10.

<sup>6</sup> *Heb.* *Rothem*. The modern Arabic name *Retem*=Genista rœtam. “The roots are regarded by Arabs as yielding the best charcoal.” (Robinson’s *Bibl. Res.*, vol. i. p. 203.) Cp. Joh xxx. 4, “roots of broom to warm them:”—“*lachmam*,” as in Isai. xlvii. 14.

- 5 Alas for me, that I sojourn in Mesech,  
That I dwell beside the tents of Kedar<sup>7</sup>.  
6 Full long<sup>8</sup> has my soul had her dwelling  
Beside him who hates peace.  
7 I am all peace ; but, when I speak,  
THEY are for war.

The fire of the *Rothem* burns for a very long time covered with its ashes :—like malignant slander. But the secret malignity becomes its own terrible punishment.

<sup>7</sup> Among men as lawless as Tartars—(*Meshek*, the barbarous men of the Caucasus),—or as Saracens,—(*Qedar*, sons of Ishmael, whose “hand was against every man”.)

The imagery had a historical basis. The Samaritans came from regions bordering on the Caucasus :—and the “Arabians” (Neh. iv. 7) were at least allied to Qedar.

<sup>8</sup> *Rabbath* . . . *lah* ; as in cxxiii. 4. (Cp. *lah* in cxxii. 3, *rabbath* in cxxix. 1.)

## CXXI.

*A Song of Ascents.*

- 1 I WILL lift up my eyes to the mountains<sup>1</sup> ;  
From whence<sup>2</sup> will my help come ?  
2 My help is from<sup>3</sup> the LORD,  
The Maker of heaven and earth.  
3 Never may He suffer thy foot to be moved<sup>4</sup> ;  
Never may He slumber, who guards thee !

*Ps.* Gen. xxviii. 12-22.

<sup>1</sup> “The holy mountains,” on which the Temple stood (lxxxvii. 1) ;—on which God “promised His blessing” (cxxxiii. 3) ;—on which the messenger of good tidings was to appear (Isai. lii. 7).

<sup>2</sup> From what other quarter should I look for help ?

<sup>3</sup> *Me-im* ; “from with,” (= “de chez . . .”). It is stored up with Him ; and will issue forth in due time. (Cp. cxviii. 23.)

<sup>4</sup> 1 Sam. ii. 9. (The previous verse was quoted in cxlii. 7.)

- 4 Behold<sup>5</sup>, Israel's guardian<sup>6</sup>  
 Neither slumbers nor sleeps<sup>7</sup>.
- 5 The LORD is thy guardian,  
 The LORD is thy shade<sup>8</sup> at thy right hand.
- 6 The sun shall not strike thee by day,  
 Nor the moon<sup>9</sup> by night.
- 7 The LORD shall guard thee from all evil,  
 He shall guard thy soul.
- 8 The LORD shall guard thy going out and thy  
 coming in<sup>10</sup>  
 From henceforth and for ever<sup>11</sup>.

<sup>5</sup> The answer to the prayer of v. 3.

<sup>6</sup> See Gen. xxviii. 15; "I will *keep* thee, whithersoever thou goest, and will *bring thee back again* to this land." ISRAEL brought back from Babylon would see that old oracle of *Beth-el* revived in their own experience.

Observe how frequently in these Psalms we have mention of *Israel*: cxxii. 4, cxxiv. 1, cxxv. 5, cxxviii. 6, cxxix. 1, cxxx. 8, cxxxi. 3: (also in cxxxv. 4, 12, 19, cxxxvi. 11, 14, cxlvii. 2, clxviii. 14. Cp. *Jacob*, in cxxxii. 2, 5, cxlvi. 5).—The explanation is suggested by cxlvii. 2, "The Lord is *building Jerusalem*; He will *gather Israel's outcasts*." Jerusalem represented to the faithful men of the Restoration the enduring character of God's Covenant with the Nation. The re-built altar was, like that erected by Elijah (1 Kgs. xviii. 31), the centre of Unity of "the tribes of the Sons of Jacob."

<sup>7</sup> "Neither *slumbers*, as one overcome by fatigue; nor requires, as man, *nightly sleep*." (*Del.*)

In the Captivity it *seemed* as if He slumbered, while Israel's enemies were ever wakeful (Isai. v. 27). Cp. xlv. 23, "Rouse Thee,—why sleepest Thou, O Lord?"

<sup>8</sup> *Tsel*: protection and defence:—xci. 1; Isai. xxv. 4, xxx. 2, 3; Numb. xiv. 9. The "right hand" geographically is the *south*;—where the mid-day sun is.

<sup>9</sup> In the Levant sleeping in the moon-light (accompanied by heavy dews and frosts) often causes eye-disease and even insanity.

<sup>10</sup> Dent. xxviii. 6.

<sup>11</sup> See on cxiii. 2.

*Obs.* The word SHAMAR (here rendered "guard") which occurs in this Psalm six times, is the word rendered "keep," "observe," "take heed," in cxix.—When Israel keeps God's law, God keeps him from evil. Cp. Rev. iii. 10, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation."

## CXXII.

*A Song of Ascents. David's.*

- 1 **I** REJOICED over men who said to me,  
     "We will go to the house of the LORD<sup>1</sup>."  
 2 Firmly now do our feet stand<sup>2</sup>  
     In thy gates, O Jerusalem.  
 3 O Jerusalem, that art built up,  
     As a city which has itself knit together<sup>3</sup>;  
 4 Whither the tribes ascend, the tribes of YAH—  
     A testimony to Israel<sup>4</sup>—  
     To thank the name of the LORD.

<sup>1</sup> Cp. Isai. ii. 3.

<sup>2</sup> *Lit.* "Our feet have become standing." Cp. for the grammatical form, cxxvi. 3.

<sup>3</sup> *Symm.* συνάφειαν ἔχουσιν ὁμοῦ. In Jerusalem the twelve tribes were "knit together" into one harmonious unity, ecclesiastical and civil. All worshipped in God's house; all sought for judicial decisions from David's house. (Cp. on cxviii. 22.)

*Obs.* Chubbar is the word used in Exod. xxviii. 7, xxxix. 4, of the "coupling," or knitting together, of the two shoulder-pieces of the Ephod: each of which had attached to it an onyx-stone with the names of six tribes of Israel engraved upon it.

The Piel, *chibbér*, is used of tying together the curtains of the tabernacle by taches of gold:—"Thou shalt . . . couple the curtains together with taches; and it shall be one tabernacle." (Exod. xxvi. 6, xxxvi. 13, 18.)

<sup>4</sup> The three annual visits to Jerusalem were intended to be a perpetual attestation of Israel's Covenant-privileges;—and of their dependence on their One Lord: Exod. xxiii. 17; Deut. xii. 4, 5, xvi. 16.



- 5 For there are set thrones for judgment,  
Thrones for the house of David<sup>5</sup>.
- 6 Oh ask ye peace<sup>6</sup> for Jerusalem ;  
—Prosperous be they that love thee<sup>7</sup> !
- 7 Peace be within thy rampart,  
Prosperity within thy palaces.
- 8 For my brethren and companions' sake  
Would I fain bespeak peace for thee.
- 9 For the sake of the house of the LORD our God,  
Would I seek out good for thee<sup>8</sup>.

<sup>5</sup> For the Son of David, and those whom He should call to be associated with Himself, "to judge the twelve tribes of Israel."

<sup>6</sup> Jer. xv. 5. LXX. *ἐρωτήσατε δὴ τὰ εἰς εἰρήνην*. (Cp. St. Luke xiv. 32 *ἐρωτὰ τὰ πρὸς εἰρήνην*.)

<sup>7</sup> Reversing what *had* been the case ;—Lam. i. 5.

<sup>8</sup> Cp. Neh. ii. 10. The good of Jerusalem for the sake of God's house ;—the good of the outward ecclesiastical polity for the sake of the holy spiritual edifice, the Church of the Living God.

## CXXIII.

*A Song of Ascents.*

- 1 **U**NTO Thee have I lifted my eyes,  
O Thou who art seated in Heaven<sup>1</sup> !
- 2 Behold, as the eyes of servants are towards the hand  
of their masters,  
As the eyes of a maiden towards the hand of her  
mistress ;  
So are our eyes towards the LORD our God,  
Till He have pity upon us<sup>2</sup>.

<sup>1</sup> Whose throne is heaven : ii. 4. Cp. the name, "God of Heaven," Ezra i. 2, vi. 10 ; Neh. i. 4, ii. 4.

<sup>2</sup> The Oriental servant waits in silence ; looking for the intima-

- 3 Have pity upon us, O LORD, have pity upon us,  
 For long have we been sated with contempt<sup>3</sup>.  
 4 Full long has our soul felt herself sated  
 With this scorn from the wanton<sup>4</sup>, this contempt  
 from the haughty.

tion of his master's will ;—so do we wait submissively for Thy time of action. *Thy* hand allowed this suffering to fall on us : it can in a moment free us from it.

<sup>3</sup> *Buz.* Cp. Neh. iv. 4, "Hear, O our God, for we are an object of contempt," (*buzah*). "To enter fully into the temper of mind exhibited in these Psalms, we must consider what the expectations of the restored Jews were. They looked for the coming-in of Messianic glories ;—and here they were a laughing-stock to the Samaritans. What a school of patience and high-toned spiritual hope was this !" (From *Von Gerlach*.)

<sup>4</sup> *Shadnannim* : Isai. xxxii. 9, 11 ; Amos vi. 1. In all three places it is coupled with *botlach*, "confident," "secure." (Cp. the contrasted *botechim* at cxxv. 1.)

## CXXIV.

*A Song of Ascents. David's.*

- 1 **H**AD it not been the LORD<sup>1</sup>, who was on our side,  
 —Thus let Israel say<sup>2</sup> ;—  
 2 Had it not been the LORD, who was on our side,  
 When men rose up against us :  
 3 Then indeed had they swallowed us up alive<sup>3</sup>,  
 While their wrath blazed against us.  
 4 Then indeed had the waters overflowed us ;  
 The torrent had swept over<sup>4</sup> our soul.

<sup>1</sup> Cp. xciv. 17.

<sup>2</sup> The structure of the first two *vv.* the same as that of cxxix. 1, 2.

<sup>3</sup> Prov. i. 12. Cp. Lam. ii. 2, 5, 8, 16.

<sup>4</sup> *avar.* See xlii. 7, lxxxviii. 17, etc.

- 5 Then indeed had the insolent waters  
Swept over our soul.
- 6 Blessed be the LORD,  
Who gave us not over as prey for their teeth.
- 7 Our soul is like a bird that has escaped from the  
hunter's snare;  
The snare is broken, and we—we are escaped.
- 8 Our help is in the name of the LORD,  
The Maker of heaven and earth.

CXXV.<sup>A §</sup>*A Song of Ascents.*

- 1 **THEY** who trust in the LORD  
Are as Mount Zion<sup>1</sup> that is unmoved<sup>2</sup>, that  
sits firm<sup>3</sup> for ever.
- 2 Jerusalem,—mountains are round about her<sup>4</sup>;

<sup>A</sup> The perpetuity of God's covenant with Israel.

~~237~~ Mic. iv. 1—v. 7.

§ The relation of this to the two preceding Psalms is the same as that of Isai. xxviii. 16 to the previous verses.

<sup>1</sup> Cp. Isai. xiv. 32, "The Lord has founded Zion; and the poor of His people shall take refuge in it."

<sup>2</sup> As the solid earth itself; *xxiii.* 1, *civ.* 5. Zion had been "plowed as a field," (*Mic.* iii. 12: cp. on *cxix.* 3); yet now was built afresh, and "the house of the Lord" erected upon it (*Mic.* iv. 1, 2).

That strange resuscitation was owing to the solid foundation laid in God's covenant,—“the costly corner-stone, founded, ay, founded,” (*Isai.* xxviii. 16), which gave Zion its immoveableness.

<sup>3</sup> *yeshev*; “is enthroned.”

<sup>4</sup> “*All around are higher hills*;—on the E. the Mt. of Olives; on the S. the hill of Evil Counsel; on the W. the ground rises gently to the borders of the great Wady; while on the N. a bend of the ridge connected with the Mt. of Olives bounds the prospect at the distance of more than a mile.” (*Dr. Robinson.*)

And the LORD is round about His people<sup>5</sup>

From henceforth and for ever.

3 For the sceptre of wickedness shall not rest on the  
lot of the righteous,

Lest the righteous stretch out their hands to per-  
verseness.

4 Do good, O LORD, to the good<sup>6</sup>  
And to them that are upright in their hearts.

5 And such as turn aside to their own bypaths<sup>7</sup>,  
Them shall the Lord lead away with the workers of  
iniquity.

—Peace be on Israel<sup>8</sup>.

<sup>5</sup> Zech. ii. 4, 5. (Cp. 2 Kgs. vi. 17.)

Firmer than the ancient hills was Zion's defence. "For the mountains may depart and the hills be removed: but My kindness shall not depart from thee, nor the Covenant of my peace be removed, saith the Lord that hath mercy on thee." (Isai. liv. 10.)

<sup>6</sup> "A favourite thought with Nehemiah: see ii. 8, 18, v. 19, xiii. 14, 31." (*Bp. Wordsworth.*)

<sup>7</sup> *Aqalqalloth*: elsewhere only in Judg. v. 6.—The bypaths of worldly policy, as contrasted with the King's highway of Holiness.

<sup>8</sup> On the "pure in heart:" cp. lxxiii. 1. *Peace* was the climax of the priestly benediction; Numb. vi. 26.

Cp. Gal. vi. 16, "As many as shall proceed by this rule (*κάνονι*), *peace* be on them, and mercy, and on the Israel of God."

## CXXVI.

### *A Song of Ascents.*

1 **W**HEN the LORD brought back Zion's band of  
returners,

We were as men in a dream<sup>1</sup>.

<sup>1</sup> So strange,—so marvellous,—did it seem to them. One year they were slaves to the all-powerful king of Babylon;—the next

- 2 Then was our mouth filled with laughter<sup>2</sup>  
 And our tongue with a joyous shout.  
 Then said they among the heathen,  
 "Great things<sup>3</sup> did the LORD in dealing with these  
 men."  
 3 Great things did the LORD in dealing with us :—  
 Now are we right glad.  
 4 Bring back, O LORD, our captive band<sup>4</sup>,  
 As the torrents in the South<sup>5</sup>.

they were freemen on Zion. Could it all be true? *Had* they been really in captivity ;—or was that only a dream? Were they now actually in Zion,—or was it an illusion caused by the long, weary, straining of soul they had undergone? Certainly their return had been as sudden a transition, as wide a deviation from ordinary probability, as any met with in dreams, where events seem to follow one another without any causal *nexus*.—It was no dream ; it was Jacob's dream become a reality. It was the promise, "I will bring thee back into this land" (Gen. xxviii. 15), fulfilled beyond all their hope.

<sup>2</sup> *Sechoq* : Gen. xxi. 6.—Like the joyous laugh that had attended the miraculous birth of Isaac.

*Obs.* 1. In Isai. liv. 1 the Old-covenant Church is compared to Sarah.

*Obs.* 2. In Jer. xxxii. 17, 27, the words used in reference to Isaac's birth (Gen. xviii. 14) are applied to the promised restoration of Jerusalem.

*Obs.* 3. The LXX. here have *χαπᾶς* ; cp. St. John xvi. 21.

<sup>3</sup> So fulfilling Joel ii. 21. (See Neh. vi. 16 )

<sup>4</sup> *Shevuth* : see note on xiv. 7. Cp. Jer. xxxi. 23.—Those who had already returned (v. 1) were but a small part of the nation ; a few early showers, just moistening the soil.

<sup>5</sup> In the *Negeb* ; the southern part of Judea, where it slopes away from Hebron to the Desert.—As the winter rains fill the channels that had been dried up by the heat of summer, so, O Lord, let Thy goodness restore our waste and desolate land. Let all the lands of Palestine soon behold our returning tribes flowing like fertilizing streams across them.

- 5 They who sow with tears<sup>6</sup>  
 Shall reap with joyous<sup>7</sup> shout.  
 6 Onward he goes, and weeps as he goes<sup>8</sup>, bearing the  
 store of seed ;  
 Hitherward he comes with joyous shout, bearing  
 his sheaves.

<sup>6</sup> The tears falling thick on the seed ;—seed which in times of scarcity can scarcely be got by the peasant except by taking the bread out of his children's mouths. (Dr. Thomson, *The Land and the Book* ; i. 118-9.)

<sup>7</sup> The foundation of the second Temple was laid amidst weeping : Ezra iii. 12. Its completion was celebrated with joy : Ezra vi. 16, 22 ; Neh. xii. 43. "So is it ever in God's kingdom. Precisely those undertakings, which at first seemed hopeless and were begun under pressing troubles, end in achieving the greatest good." (*Von Gerlach*.)

<sup>8</sup> *Lit.* "going he goes, and weeping ;"—a tear falling at every step. (2 Sam. xv, 30 ; Jer. xli. 6.) Cp. M. Monod, *Sur les Larmes de St. Paul*.

## CXXVII.<sup>A</sup>

*A Song of Ascents. Solomon's †.*

- 1 **I**F the LORD build not a house<sup>1</sup>,  
 In vain have its builders toiled at it.

<sup>A</sup> Ps. cxxvi and cxxvii are connected by Jer. xxxi. 27, 28.

~~Isr.~~ Isai. v. 1-12 ; Jer. xxxi. 1-28.

† Not in the LXX.—It is, however, noticeable that—

(1) *êseu*, v. 3, occurs four times in Proverbs ; (cp. especially x. 22).

(2) *neûrim*, v. 5, is used in a similar way in Prov. v. 18.

(3) *yedido*, v. 3, reminds us of Solomon's name *Yedid-yah*.

<sup>1</sup> In 2 Sam. vii, when David desired to "build a house" for God (v. 5), he was told, "When thy days shall be fulfilled and thou shalt lie down with thy fathers, I will set up thy seed after thee. . . . He shall build a house for My name." That house, built by

- 2 If the LORD guard not a city,  
 In vain has the warder kept awake<sup>2</sup>.  
 3 In vain is it for you, O ye that rise up early and  
 late take rest<sup>3</sup>,  
 That eat the bread of sorrows<sup>4</sup>;—

David's son, had been laid in the dust; and the house of David along with it;—because, as Isaiah (after giving his "Song of my Beloved") explained; "they regarded not the work of the Lord" (v. 12).

Even at the Restoration-period that warning was still needed.

<sup>2</sup> "In vain," for the never-sleeping Warder could any time send evil on them; Jer. xxxi. 28; Dau. ix. 14.

<sup>3</sup> *Mashkimēy . . . me'ācharey*:—similarly combined in Isai. v. 11: (only there it is of proud self-indulgence; here of unduly anxious, unduly self-reliant, toil).

<sup>4</sup> Toilsome sorrow was their daily food:—(cp. "*bread of affliction*," 1 Kgs. xxii. 27).

*'Elsev* is the word used in Gen. iii. 16 of the pangs<sup>2</sup> of woman's travail,—as *itsavon* is of man's toilsome labour, Gen. iii. 17, v. 27.

They who toiled in their own strength, walking "in the light of their own fire," should at last "lie down in sorrow," (*ma'atsevah*, Isai. L. 11).

*Obs.* So it had been with Jacob, toiling to found a family: "In the day the drought consumed me, and the frost by night, and the sleep departed from mine eyes." (Gen. xxxi. 40.)

So with Rachel and Leah ("which two did *build the house of Israel*," Ruth iv. 11). Leah had unrelieved "affliction" (Gen. xxix. 32, xxx. 20); Rachel's longed-for child was named by her, in the midst of her pangs, "Son of my sorrow."

So with David whose last words confessed: "Not such is my house with God." (2 Sam. xxiii. 5.)

So with Solomon, "the beloved of the Lord," in whom the blessing of Benjamin (Deut. xxxiii. 12) seemed to be fulfilled, (for Solomon's temple stood in the tribe of Benjamin). His toil-built temple was given up to strangers. (Prov. v. 10.)

So with self-aggrandizing Israel, "wise in their own eyes and prudent in their own sight;" (Isai. v. 21-24). They were "drawing with cords of *vanity*" (*shav'*, v. 18). The end of their externalism was: "What has *my beloved* (*yedidi*) to do in *My house*?" (Jer. xi. 15): and, "I have forsaken *My house*; I have left *Mine*

So<sup>5</sup> will He grant to His loved one sleep<sup>6</sup>.

4 Behold, sons are the LORD's inheritance<sup>7</sup>;

The fruit of the womb is given as hire<sup>8</sup>.

*heritage*; I have given the *dearly beloved* (*yediduth*) of my soul into the hand of her enemies." (xii. 7.)

<sup>6</sup> "So,"—even under these circumstances,—in spite of the seeming improbability. "So,"—amidst the wreck of the Temple and the Davidic Covenant; while Zion, "*in vain* (*lashshav*) beautifying herself" with crimson, and gold, and painting, is seized with pangs, (Jer. iv. 30, 31); while "Rachel is weeping for her children," the descendants of Joseph and Benjamin, "and refuses to be comforted, because they are not," (Jer. xxxi. 15);—even "so," in that hour of apparent desertion, easily can He "grant to His loved one," loved "with an everlasting love" (*ib.* v. 3), "sweet sleep" (v. 26);—"satiating the weary soul" (v. 25) with the promise of "a new thing" to be "created in the earth" (v. 22);—a supernatural birth, followed by "a New Covenant" (v. 31).

*Aq. Symm. Theod. οὔτως*: (cp. its use in St. John iv. 6). *Keble* has:

"Still on the favoured of His eyes

He bids sweet slumber *freely* wait."

The Bengali is enabled by a remarkable idiom to represent this meaning exactly; for *amani*, "so," "in this way," is also used to signify "freely," "gratuitously."

<sup>6</sup> The words recur in cxxxii. 4.—David would not "grant sleep" to his eyes, till he "found out a temple for the Lord." That material temple (to be built by his son Solomon) was to perish; but God would build a Holy Temple for Himself, even that Greater Son of David, in whom all the promises should be fulfilled.

Whoso believed in that promise, would sleep a happy sleep, and "dwell securely."

<sup>7</sup> And *that* inheritance was imperishable. So though Israel had been carried away from the *land* of their inheritance, yet the sons, that sprang up in Babylon, remained the Lord's inheritance.

Cp. 1 Kgs. viii. 46-53; "If Thy people sin against Thee, and Thou . . . deliver them to the enemy, so that they carry them away captives; . . . if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication to Thee; . . . Then hear Thou their prayer;—for *they are Thy people and Thy inheritance*." (Cp. Jer. xii. 7, 8, 9, 15.)

<sup>8</sup> Gen. xxx. 2, 18.—Rachel's children had come from God;—



- 5 As arrows in the hand of a mighty man<sup>9</sup>,  
 So are the children of youth<sup>10</sup>.  
 6 Happy the man, who has filled his quiver with them ;  
 They shall not be ashamed, when they speak with  
 enemies in the gate<sup>11</sup>.

when they were carried away, He could still restore them ;—and He promised to do so :—"Refrain thy voice from weeping, and thine eyes from tears ; for there is hire (*sakar*) for Thy work ; and they shall return from the land of the enemy." (Jer. xxxi. 16.)

<sup>9</sup> "Mr. Merrick mentions a Chinese proverb ;—"When a son is born, a bow and arrow are hung before the gate.'" (*Bp. Horne.*)

<sup>10</sup> Children born to youthful parents :—the contrast of Joseph and Benjamin, who were "sons of old age," (Gen. xxxvii. 3, xlv. 20).

At the Restoration, Israel's youth was "renewed like eagles" (Ps. ciii. 5) ; and his sons were "sons of youth."

<sup>11</sup> The place of administering justice : Deut. xxv. 7 ; Job v. 4.

\* \* \* \*

*Stier*, noticing that the *Chaldi* has "*beth midrashéyh*" ("his college,") for "his quiver," takes occasion to apply the Psalm thus : "God alone builds His Church. Not our toil and care, but His blessing, raises up successive generations, to testify for Him and to put the ungodly to shame. Happy that teacher, pastor, or master in Israel, who rears such progeny."

For the figure, cp. Isai. xlix. 2.

## CXXVIII.<sup>A</sup>

*A Song of Ascents.*

- 1 OH happy every one who fears the LORD,  
 Who walks in His ways !  
 2 The labour of thy hands<sup>1</sup> assuredly thou shalt eat ;  
 Happy art thou, and well is it with thee.

<sup>A</sup> "The blessing of the Lord, that makes rich : " (Prov. x. 22).

~~44~~ Levit. xxvi. 3-6.

<sup>1</sup> *Yegiyá kappeyka* ; as in Hagg. i. 11, ii. 17. Cp. Gen. xxxi. 42 ; Deut. xxvi. 33.

- 3 Thy wife, as a fruitful vine<sup>2</sup>, in the inner sides<sup>3</sup> of thy house ;  
 Thy children, as young plants of olive, around thy table.
- 4 Lo, surely thus shall the man be blessed  
 Who fears the LORD.
- 5 May the LORD bless thee out of Zion ;  
 And look thou on Jerusalem's prosperity all the days of thy life ;
- 6 Yea, look on thy children's children.—  
 Peace be on Israel<sup>4</sup>.

<sup>2</sup> Delicate and requiring support.

<sup>3</sup> The sides of the quadrangle.—*Yarkethey* is used of the interior walls of the Temple in 1 Kgs. vi. 16.

<sup>4</sup> Levit. xxvi. 6.

# CXXIX. <sup>A</sup>

## *A Song of Ascents.*

- 1 **F**ULL oft have they harassed me from my youth<sup>1</sup>  
 up ;  
 —Thus let Israel say :—
- 2 Full oft have they harassed me from my youth up ;  
 Yet have they not also prevailed over me<sup>2</sup>.

<sup>A</sup> *Del.* remarks that as cxxiv and cxxix both begin with "Israel may now say ;" so cxxv and cxxx both end with "Peace on Israel."

<sup>1</sup> Its "youth" was in Egypt. Hos. ii. 15 (17) ; Jer. ii. 2, xxii. 21 ; Ezek. xxiii. 3.

<sup>2</sup> The words are the same as in Gen. xxxii. 26 (cp. 29). The blessing won by Jacob, when he wrestled with the angel, remained on his descendants. During that long night of the Captivity the faithful had wrestled in patient prayer ; now the morning had appeared, and Israel was raised to a higher stage of privilege.

*Obs.* In Mic. iv. 7 Israel is spoken of as "her that halted."—cp. Gen. xxxii. 31.

- 3 Ploughers ploughed upon my back ;  
 They lengthened out their furrows<sup>3</sup>.  
 4 The LORD is righteous<sup>4</sup> ;  
 He cut asunder the ropes<sup>5</sup> of the wicked.  
 5 Ashamed<sup>6</sup> shall they be and turned backward,  
 As many as hate Zion.  
 6 They shall be like grass on roof-tops<sup>7</sup>,  
 Which, before it has unsheathed<sup>8</sup>, withers :  
 7 Wherewith no mower fills his hand,  
 No sheaf-binder his arm.  
 8 And the passers-by say not<sup>9</sup>, " The LORD's blessing  
 to you !  
 " We bless you in the LORD's name ! "

<sup>3</sup> Clearly allegorical.—It was like a deep laceration of Israel's flesh, when "Zion was plowed as a field." (Mic. iii. 12.) How keenly those lashes of the divinely permitted scourge were felt, is seen in Jer. xxvi. 18.

<sup>4</sup> "Righteous," both in permitting the chastisement (Jer. xii. 1, Neh. ix. 33), and in delivering the penitent.

<sup>5</sup> *Avoth* : as in ii. 3. The bands of captivity.

<sup>6</sup> And disappointed of their aim.

<sup>7</sup> Isai. xxxvii. 27. (See Dr. Thomson, *L. and B.*, ii. 574.)

<sup>8</sup> *Shaluf*. LXX. and *Theod.* πρὸ τοῦ ἐκπασθῆναι (see *Iliad*, vii. 55). Botanists commonly speak of the *sheath* of a leaf.

<sup>9</sup> As used to be said to harvesters ; (Ruth ii. 4).—Israel, even when cut down, had life in it,—an enduring benediction ; their enemies, when they sank, died away for ever.

## CXXX.

*A Song of Ascents.*

- 1 **O**UT of the depths<sup>1</sup> I cried to Thee, O LORD,  
 2 Lord<sup>2</sup>, listen to my voice ;

<sup>1</sup> *Ma'amaqqim* : lxix. 2, 14 ; Isai. li. 10 ; Ezek. xxvii. 34.

<sup>2</sup> *Adonay* ; the sovereign Ruler.

Let Thine ears be attentive<sup>3</sup>  
To the voice of my supplications.

3 If Thou shouldst mark iniquities, O LORD<sup>4</sup>,  
Lord<sup>2</sup>, who should stand<sup>5</sup>?—

4 But with Thee is forgivingness<sup>6</sup>,  
To the intent Thou mayest be feared<sup>7</sup>.

5 I waited for the LORD; my soul waited;  
And for His word I looked earnestly<sup>8</sup>.

6 My soul (looks) for the Lord<sup>9</sup>,  
More than sentries for the morning, than sentries  
for the morning.

7 O Israel! hope in the LORD;  
For with the LORD is mercy<sup>10</sup>,  
And in abundance with Him is redemption<sup>11</sup>.

8 And HE shall redeem Israel  
From all his iniquities.

<sup>3</sup> *qashshuveth*: only here and in 2 Chr. vi. 40, vii. 15. (Cp. Neh. i. 6, 11.)

<sup>4</sup> YAH; the Redeemer.

<sup>5</sup> Who would not flee in terror from that ordeal? Mal. iii. 2.

<sup>6</sup> *Hasselichah*: only here and in Dan. ix. 9; Neh. ix. 17. (The verb in 2 Chr. vi. 21, 25, 27, 30, 39.) LXX. *ἰλασμός*; *Vulg.* propitiation. (Cp. 1 St. John ii. 1, 2.)

<sup>7</sup> With the deep awe, which love so tender, yet so holy, must needs inspire.

<sup>8</sup> *Aq. ἐκπαδόκησα.*

<sup>9</sup> *Li.* "is to the Lord." *Aq. ψυχὴ μου εἰς Κύριον.* Cp. cxliii. 6.

<sup>10</sup> *Ha-chesed*:—the quality of mercy. "Thy property is always to have mercy." (*Commin. S.*)

<sup>11</sup> He did not exhaust His grace, when He redeemed thee out of Egypt;—nor, when, after thy long apostasy, He again redeemed thee out of Babylon. Whenever thou art "in the depths," cry to Him, and He will redeem. "Where sin has abounded, His grace will superabound." Cp. Isai. lv. 7.

CXXXI.<sup>A</sup>*A Song of Ascents. David's.*

- <sup>1</sup> **L**ORD, my heart is not haughty<sup>1</sup>, nor my eyes lofty,  
 Neither have I walked in great things or in  
 things too wonderful for me<sup>2</sup>.
- <sup>2</sup> Verily, I have composed<sup>3</sup> and quieted<sup>4</sup> my soul ;  
 Like a weanling upon its mother<sup>5</sup>, like such a wean-  
 ling is my soul upon me.
- <sup>3</sup> O Israel, hope in the LORD  
 From henceforth and for ever<sup>6</sup>.

<sup>A</sup> This Psalm and the preceding form a pair ; bound together by  
 "O Israel, hope in the Lord." cxxx speaks of hope in His *for-  
 giving* mercy ; cxxx i in His sanctifying grace.

<sup>1</sup> *Garvâh leb* is used of Uziah, 2 Chr. xxvi. 16 : and of Hezekiah,  
 xxxi. 25. Cp. Prov. xvi. 5, xviii. 12. LXX. *ὑψώθη*. (Cp. *πᾶν  
 ὑψώμα* : 2 Cor. x. 5.)

<sup>2</sup> Job xlii. 3.—Cp. Deut. xxx. 11 ; "This commandment which  
 I command thee to-day *is not too wonderful* for thee."

<sup>3</sup> *Lit.* "levelled," "made plain ;" Isai. xxviii. 25.

<sup>4</sup> Or "stilled." Cp. lxii. 5. The soul, naturally apt to be ruffled  
 with stormy passions, was now calmed. (Cp. *demamah*, cvii. 29 :  
 and see *App.* III.)

<sup>5</sup> *After* the struggle—the fretting and sobbing—is all over :  
 when the infant has yielded itself to the will of its parent, has  
 learnt to *have faith* in her higher wisdom, and so is content to lie  
 still and submissive in her arms, reflecting her bright smiles.

So when man's soul has been humbled by God's discipline, weaned  
 from the wayward impulses of nature, subjected to the spirit,—the  
 once troubled sea is calmed. The soul now lies like a peaceful  
 lake, reflecting the pure light of heaven.

*Adv. Churton* paraphrases :—

"When it lies *all weak* from weaning,  
 Yet at rest,  
 On the breast  
 In its gladness leaning."

<sup>6</sup> See on cxiii. 2 : (noticing that the ground-passage seems to be  
 Mic. iv. 7 ;—while Mic. iv. 8—v. 8 is the key to the interpretation  
 of the following Psalm.)

CXXXII.<sup>A §</sup>*A Song of Ascents.*

1 **R**EMEMBER, O LORD, to David  
All his abasement<sup>1</sup>.

<sup>A</sup> In this Psalm the prophecies of Christ's birth reach the highest degree of definiteness. The very locality, in which Jesus was born,—the pasturage of Bethlehem,—is precisely marked out. (See notes.)

~~AR~~ 2 Sam. vii; 2 Chr. vi. 41, 42; Ruth; Mic. iv, v; Ps. lxxxix. 19-52.

§ vv. 8-10 are nearly the words with which Solomon concluded his dedication-service: 2 Chr. vi. 41, 42.—The men of the Restoration adopt them, though *they* had no ARK to place in their Temple. Yet Haggai assured them that the glory of this Second Temple should exceed that of Solomon. How could that be,—unless, indeed, “the Lord Himself should come to His Temple” (Mal. iii. 1)? unless that mysterious oracle in 2 Sam. vii were at last to be fulfilled, and the true, final, Temple of God to be none other than the long-expected Messiah, Son of David, Himself?

*Obs. 1.* v. 17 is referred to in Zechariah's hymn, St. Luke i. 69.

*Obs. 2.* The Psalm is divided into four stanzas of ten lines; each of which contains the name of David. The first part begins with speaking of David's vow to the Lord: the third with the Lord's promise to David.

*Obs. 3.* vv. 9, 10 correspond to vv. 16, 17.

<sup>1</sup> ‘*Unnoth*’—used in Isai. liii. 4; Ps. cxix. 71, of affliction from God's chastening hand. (Cp. the Piel in lxxxviii. 7, lxxxix. 22, cii. 23, cxix. 75; 2 Sam. vii. 10.) So *Jer.* afflictionis. *Aq.* κακουχίας. *Symm.* κακώσεως.

David, in return for his loving zeal for God's honour, had received a promise, that God would “establish his house and kingdom for ever.” (2 Sam. vii. 16.) Yet how deeply had that house and kingdom been *humiliated* at the Captivity! But had not “God sworn in truth to David” (v. 11)? Must not that oath assuredly stand firm?

Yes: and so they pray: “Remember, O Lord, to David” (they might have said, “the mercies” promised to him, as in 2 Chr. vi. 42, cp. 1 Kgs. viii. 25; but they say instead) “all his *abasement*,”—in the seeming failure of the promise. Remember that,—and fulfil Thy most true promise to us who now, as David's son did, are building Thee a house! Send to us that great Son of David. “Turn not back from us the face of Thy Messiah,” (v. 10). Let the true Shekinah dwell among us;—Build Thy true “*House of Rest*.” (1 Chr. xxviii. 2; Isai. xi. 10, lxvi. 1.)

On “*Remember to*,” see Levit. xxvi. 45:—a passage that must

- 2 How he sware to the LORD,  
 And made a vow to the Mighty One of Jacob<sup>2</sup>;  
 3 "I will not enter my house's tent,  
 "I will not mount on my couch's bed<sup>3</sup>;  
 4 "I will not grant sleep to my eyes  
 "Or to my eyelids slumber;—  
 5 "Till I find a place for the LORD,  
 "Tabernacles<sup>4</sup> for the Mighty One of Jacob."  
 6 Lo, we heard of it in Ephratah<sup>5</sup>,

have been always vividly present to the men of the Restoration: ("If then their uncircumcised heart stoop down, and they accept their guilt, then will I remember my Covenant with Jacob . . . ) yea, *I will remember to them* the Covenant of ancient days;" (cp. Exod. xxxii. 13; Deut. ix. 27; and notes on Ps. lxxix. 8, lxxxix. 49:—observing also that Lev. xxvi. 44 is referred to in lxxxix. 34).

The Davidic Covenant was to Ezra or Nehemiah what the Abrahamic was to Moses,—the focus from which the rays of Divine comfort emanated. Cp. Mic. vii. 20.

*Obs. 1.* After the Son of David has been "smitten of God and afflicted" (*me'innah*) in Isai. liii. 4, the assurance is given, "I will make an everlasting Covenant with you, the faithful mercies of David," lv. 3.

*Obs. 2.* *David* is spoken of as if still living in his heir, in Hos. iii. 5; Jer. xxx. 9.

*Obs. 3.* With the "abasement" here spoken of, cp. the "low estate" (*ταπεινωσις*) of David's family in St. Luke i. 48.

<sup>2</sup> See Gen. xlix. 24; Isai. lx. 16 (immediately following on "the sons of them that afflicted thee shall come bending unto thee").

<sup>3</sup> The ark of God abode in a tent;—should *he*, then, dwell in a pile of masonry? The ark was wandering without a resting-place;—should he indulge in luxurious repose? Cp. Hag. i. 2-4.

<sup>4</sup> *Mishkenoth*: lxxxiv. 1.

<sup>5</sup> The town, near which Rachel died in child-birth, Gen. xxxv. 19;—the abode of her, in whom Israel was to be built, Ruth iv. 11;—the place, out of which "Israel's Ruler" was to come, Mic. v. 1 (2 *E.V.*), who should restore the "*original dominion*" (*rishonah*) iv. 7.

*Obs.* The imagery of Mic. iv. 9—v. 2 seems to be drawn from

We found it in the forest-field<sup>6</sup>.

7 Let us go to His tabernacles,

Let us worship at His footstool<sup>7</sup>.

8 Arise, O LORD, to Thy resting-place,

Thou and the ark of Thy strength :

9 Let Thy priests be clothed with righteousness,

And let Thy saints shout for joy :

10 For the sake of David Thy servant ;—

Turn not back the face of Thine Anointed<sup>8</sup>.

Rachel's history. "Be in pain and labour to bring forth, O daughter of Zion." Those prolonged pangs of Zion issued in the birth of "the Man of God's right hand" (lxxx. 17), and shortly after Zion expired.

<sup>6</sup> *Sadeh* is used *seven times* in the Book of Ruth for the land near Bethlehem,—the rich valleys which surround three sides of the ridge on which the town stands.

From 1 Sam. xvii. 34 it may be inferred, with the highest probability, that *the lands belonging to David's family were skirted by forest* : (cp. Micah v. 7 [8 E.V.] ; 2 Kgs. ii. 24 ; Ps. lxxx. 13 ; Jer. v. 6).

*Obs.* 1. *Aq.* and *Symm.* render *sadeh* here by *χώρα* ; cp. *ἐν τῇ χώρᾳ*, (used of the same locality) in St. Luke ii. 8.

*Obs.* 2. With the "we found it," cp. the *εὕρησεν* of St. Luke ii. 12 ; and *ἀνεῦρον*, v. 16.

*Obs.* 3. Tradition places the birthplace of our Lord in a *σπήλαιον* on the brow of the ridge which overlooks the "field of Bethlehem." Mr. Macgregor ["Rob Roy"] notices that cavities in the rock would be likely to be used for mangers. He found them actually so used.

<sup>7</sup> See note on xcix. 5.—In this verse we have an anticipation of the anthem which has so long resounded through Christendom, "Venite, adoremus." (St. Luke ii. 15, *Διέλθωμεν δὴ ἕως Βηθλεέμ.*)

*Obs.* Herod also professed that he would go to Bethlehem and *worship* the Son of David. (St. Matt. ii. 8.)

<sup>8</sup> To "turn back a person's face" is to dismiss him with his petition refused. 1 Kgs. ii. 16, 17, 20 ; 2 Kgs. xviii. 24. In 2 Chr. vi. 42, as here, the parallelism refers the "anointed" to *David*, in the first instance. (So, too, in v. 17 below.)

But a comparison of lxxxix. 51 shows that the *undertone* of the Prayer was ; "Let the Christ, the long-promised One, who



- 11 The LORD sware to David in truth ;  
 He will not turn back from it ;  
 " Of the fruit of thy body  
 " Will I set on thy throne.
- 12 " If thy children shall keep my covenant  
 " And my testimonies which I shall teach them,  
 " Their sons also for ever  
 " Shall sit upon thy throne."
- 13 For the LORD made choice<sup>9</sup> of Zion,  
 He desired it for His own dwelling.
- 14 " This is my resting-place for ever,  
 " Here will I dwell, for I have desired it.
- 15 " Her provision I will bless abundantly,  
 " Her needy I will satisfy with bread<sup>10</sup>.
- 16 " Her priests also I will clothe with salvation<sup>11</sup>,  
 " And her saints shall shout aloud for joy.
- 17 " There will I make a horn<sup>12</sup> branch forth<sup>13</sup> to David,  
 " I have prepared a lamp<sup>14</sup> for my Anointed.

seems ever on the point of coming, and yet whose advent is still retarded,—let Him no longer be turned back." Cp. lxxxiv. 9.

*Obs.* The High-Priest was specially "the Anointed;" (Lev. iv. 5, vi. 22. LXX. ὁ ἱερεὺς ὁ χριστός.) In v. 18 (below) David's Royal Son wears the high-priest's mitre.

<sup>9</sup> *Buchâr be* . . . , as in Hagg. ii. 23. (Cp. Isai. xlix. 7.)

<sup>10</sup> Cp. the *Magnificat*, St. Luke i. 53; "Hungering men He filled with good things." Also, Ps. lxxii. 4, 12, 13; Isai. xiv. 32, xxix. 19.

*Obs.* Both the *Magnificat* (v. 54) and the *Benedictus* (v. 72) have *μνησθῆναι*,—the key-note of this Psalm.

<sup>11</sup> In the prayer, v. 9, it was "righteousness;" here in God's answer it is more,— "salvation." (Cp. lxxi. 15.)

<sup>12</sup> St. Luke i. 69: *κέρας σωτηρίας*. Cp. lxxxix. 17, 24.

<sup>13</sup> *Hitsmiach*; cp. Isai. iv. 2; Jer. xxiii. 5; Ezek. xxix. 21; Zech. iii. 8. LXX. ἐξανατελῶ: (cp. Hebr. vii. 14).

<sup>14</sup> *Ner*: see on xviii. 28.

18 "His enemies will I clothe with shame,  
 "But on Himself shall His crown flourish<sup>15</sup>."

<sup>15</sup> *Yatsits nizro*;—His crown (or mitre-plate) shall be ever *inflorescent*,—as a flower, whose corolla instead of fading away was perpetually rejuvenescent. LXX. *ἐξανθήσει*.

*Obs.* 1. In Ezek. xxi. 31, 32 (26, 27 *E.V.*); "Remove the mitre (Lev. viii. 9) and take off the crown, . . . ; I will overturn, overturn, overturn, it; and it shall be no more; till He come, whose Right it is."

*Obs.* 2. In Exod. xxxix. 30, Lev. viii. 9, the golden flower, or leaf, (LXX. *πέταλον*) which decorated the high-priest's mitre, is called both *tsits* and *nézer*. (Cp. Exod. xxviii. 36, xxix. 30.)

*Obs.* 3. In Zech. vi. 11, 12, crowns are set on the head of Joshua, the High-Priest, and then it is said to him: "Behold the man, whose name is the Branch; (*Tsemach*)."

*Obs.* 4. He who is to occupy the throne of David (v. 11) is to be High-Priest.

### CXXXIII.<sup>A</sup>

*A Song of Ascents. David's†.*

1 **BEHOLD**<sup>1</sup>, how good it is, and how pleasant<sup>2</sup>,  
 For brothers to dwell all at unity<sup>3</sup>.

<sup>A</sup> The last Psalm ended with exhibiting the King Messiah as High-Priest, wearing the Holy Mitre. Then (cp. Lev. viii. 9 with Lev. viii. 12) follows the anointing of the High-Priest;—flowing down upon, and consecrating, the whole body of the Faithful.

*Obs.* After mention of the High-Priesthood of Christ in Hebr. ii. 17, there follows (iii. 1); "Wherefore, *holy brethren*, partakers of the heavenly calling," ("called in *one hope of their calling*," Eph. iv. 4) "consider the Apostle and High-Priest of our Confession, Christ Jesus."

† In the Vatican LXX. "David's" is wanting.

<sup>15</sup> Exod. xxx. 22-33; Levit. viii. 8-12, xxi. 10-12; Ps. xlv.

<sup>1</sup> So too in cxxxiv. After the Christ has been displayed (cxxxii), the body of the Church is seen partaking of His anointing (cxxxiii), and His ministers are heard blessing God and praying for His blessing on the people, (cxxxiv).

<sup>2</sup> *Nalm*; lxxxi. 2, cxxxv. 3. (Cp. xc. 16.) LXX. *τερπνόν*.

<sup>3</sup> *Gam-yachad*:—"even together;"—"ay, together;" (the *gam* being intensive, as in Judg. ix. 49; 2 Sam. xix. 31).

- 2 'T is like the good ointment<sup>4</sup> on the head,  
 Descending on the beard, even Aaron's beard<sup>5</sup>;  
 That descends on the hem<sup>6</sup> of his robes.  
 3 'T is as Hermon's dew, that descends on Zion's hills<sup>7</sup>;

LXX. ἐπὶ τὸ αὐτό,—the word used in Acts ii. 1; when the Anointing Spirit was sent down on the assembled Brethren (i. 15) from the glorified High-Priest.

*Obs.* The preservation of this unity was the object of the selection of ONE Place, to which the tribes should go up on pilgrimage three times a year; to worship before the One Ark, in union with the One High-Priest. Thus the faithful Israelites were held together not only in unity of feeling and *sentiment*, but in *actual*, living, communion; the basis of which was the union of all with God in the use of His own appointed ordinances. Genuine inter-communion with each other was derived from the objective unity they had in God through the Anointed Priest, ὁ ἱερεὺς ὁ χριστός.

<sup>4</sup> The consecrating oil, which was restricted to *holy* uses, Exod. xxix. 22-33. (Cp. on Ps. xlv. 8.)—The High-Priest, who was himself a *bond* of unity, supplied also a *type and picture* of it. On his shoulders (Exod. xxviii. 9-12), and on his breast (*vv.* 17-21), he bore the names of the twelve tribes. When, therefore, the precious oil was poured on his head, it flowed (typically) upon all the tribes. An "odour of fragrance" was diffused over the whole body.—So was it with all who "dwelt in unity," partaking of the grace of God. So fragrant were the love and meekness and purity, which hallowed their spirits and lives.

<sup>5</sup> And consequently upon the breast-plate.—*Aaron* is mentioned emphatically;—for under the second Temple (according to Jewish Tradition) there was no holy oil used at the consecration of the High-Priests.

<sup>6</sup> LXX. ῥά; (the *woollen* border, or binding, of the tunic).—The oil ran down even to the lower fringe of the robe: (τὸ λῶμα is given by both Suidas and Hesychius in their interpretation of ῥά).

<sup>7</sup> *Physically* Hermon was to Canaan, what Aaron was *ceremonially* to Israel;—its head and crown, from which the fertilizing stores of heaven descended over the land. For, not only does the one great river of Palestine (Jordan, the *Descender*) issue from the roots of Hermon, but the giant mountain is constantly gathering and sending off clouds, which float down even to southern *Zion*, ("the Parched.")

For there the Lord commanded His blessing<sup>8</sup>,  
Even life for evermore.

Maundrell says of the dews of Hermon; "Even in dry weather, our tents were as wet as if it had rained the whole night." Mr. Porter makes a similar remark; and also notices that one of the southern spurs of Hermon is called "Father of Dew" (*Abu-Nedi*).

Similarly abundant was the dew of God's blessing, which went forth from Zion to fertilize God's heritage and "satisfy her needy with bread."

*Note*.—Hermon presents several subordinate points of resemblance, which may illustrate the parallelism in which it here stands. Its name Hermon means, "consecrated." One of its modern names is *Jebel-esh-Sheik*, "The Chieftain." Two of its ancient names (*Shenir* and *Sirion*, Deut. iii. 9) look on the Chief as clad with a "coat-of-mail:" and a modern traveller (*Van de Velde*) speaks of its "white-gold crown [of cloud] sparkling upon the blue heaven." Round about the Chieftain, too, (as round his twin-brother,) are fragrant aromatics;—whence, in Hos. xiv. after "I will be as the Dew to Israel;" is added: "His scent shall be as Lebanon." (Cp. *App.* 1.)

<sup>8</sup> A reference to Lev. xxv. 21; Deut. xxviii. 8.—Only in virtue of God's ordaining act had Zion (the naturally "arid" hill) its power of giving spiritual refreshment and nutrition. Cp. lxviii. 28.

## CXXXIV.

*A Song of Ascents.*<sup>A</sup>

- 1 **B**EHOLD, bless ye the LORD, all ye servants of  
the LORD,  
Ye who stand<sup>1</sup> in the house of the LORD by night.  
2 Lift up your hands<sup>2</sup> in holiness,  
And bless ye the LORD.

<sup>A</sup> The last of the "Stair-songs;"—yet closely united to the following Psalm: (cp. cxxxv. 1, 2).

<sup>1</sup> *'Amad*: a Levitical term: see Deut. x. 8, xviii. 7. (Cp. 1 Chr. ix. 33.)

<sup>2</sup> *qodesh*. *Symm.* ἁγίως. *Anon.* (apud Chrys.) ἡγιασμένως.

LXX. ἐπάρετε τὰς χεῖρας ὑμῶν (εἰς τὰ ἅγια). Cp. 1 Tim. ii. 8: ἐπαιπώντας ὁσίους χεῖρας, (no longer on Zion, but "in every place").

- 3 The LORD out of Zion bless thee,  
Even the Maker of heaven and earth<sup>3</sup>.

<sup>3</sup> Cp. cxv. 15, cxxi. 2.

CXXXV.<sup>A §</sup>

## 1 HALLELUYAH.

- Praise ye the name of the LORD,  
Praise it, O ye servants of the LORD.  
2 Ye that stand in the house of the LORD,  
In the courts of the house of our God.  
3 Praise the LORD, for the LORD is good ;  
Sing psalms to His name : for it is pleasant<sup>1</sup>.  
4 For the LORD has chosen Jacob for Himself,  
And Israel for His special treasure<sup>2</sup>.  
5 For well I know that the LORD is great,  
And that our LORD is above all gods.  
6 Whatsoever the LORD wills, He has executed,  
In heaven and earth, in the seas and all the abysses.

<sup>A</sup> This and the following Psalm have much in common :—the grateful praise, the reference to God's government of Nature, the allusion to His victories over Pharaoh, Sihon, and Og. All these topics occur also in the address of the Levites in Neh. ix. 5-38.

*Obs.* Immediately before that address public prayer had been offered up, "*on the stair (ma'aleh) of the Levites.*"

§ With v. 1, . . .	cp. cxxxiv. 1.
3, <i>tov, na'im,</i>	cxxxiii. 1.
6, <i>b.</i> . . .	cxv. 3 <i>b.</i>
7, . . .	Jer. x. 13.
13, . . .	Exod. iii. 15.
14, . . .	Deut. xxxii. 36.
15-21, . . .	Ps. cxv. 4-11.

<sup>1</sup> The name of the Lord is so.

<sup>2</sup> Exod. xix. 5 ; Deut. vii. 6, xxxii. 9. This was "the word" God covenanted with Israel "when He brought them out of the land of Egypt : " (Hagg. ii. 5). He would yet make it good.

- 7 He causes vapours to ascend from the end of the earth<sup>3</sup>;  
 He makes lightnings for the rain<sup>4</sup>;  
 He brings the wind out of His treasure-houses.
- 8 Who smote the first-born of Egypt,  
 Both of man and cattle.
- 9 He sent signs and wonders<sup>5</sup> into the midst of thee,  
 O Egypt,  
 On Pharaoh and all his servants.
- 10 Who smote many nations,  
 And slew mighty kings ;
- 11 Sihon, king of the Amorites,  
 And Og, the king of Basan,  
 And all the kingdoms of Canaan.
- 12 And gave their land for an heritage,  
 An heritage to Israel His people.
- 13 O LORD, Thy name is for ever ;  
 O LORD, Thy memorial is to all generations.
- 14 For the LORD will plead His people's cause<sup>6</sup>,  
 And will relent concerning His servants.
- 15 The idols of the heathen are silver and gold ;

<sup>3</sup> The cloud-vapours, which are lifted up from the ocean.

<sup>4</sup> To be in attendance on it :—one of the most striking arrangements in the great laboratory of Nature.

[The fall of rain is owing to an alteration in the electrical tension of the vapour-drops. It is ascertained that the rain from a thunder-cloud is more fertilizing, because richer in ammonia, than other rain. It is thought that this ammonia is due to the action of the electric current in combining the nitrogen of the atmosphere with a portion of the hydrogen of the vapour.—(Rev. J. Statter.)]

<sup>5</sup> LXX. *σημεῖα καὶ τέρατα*.

<sup>6</sup> *Yadin amno*, "will judge, or vindicate, His people;"—as in liv. 1. See Deut. xxxii. 36.

- The work of men's hands.  
 16 A mouth have they, yet speak not,  
 Eyes have they, yet see not.  
 17 Ears have they, yet hear not,  
 Neither is there any breath at all in their mouth.  
 18 As are they, so shall they who make them be ;  
 Yea, whosoever trusts in them.  
 19 O house of Israel, bless ye the LORD,  
 O house of Aaron, bless ye the LORD,  
 20 O house of Levi, bless ye the LORD,  
 Ye that fear the LORD, bless the LORD.  
 21 Blessed out of Zion be the LORD<sup>7</sup>,  
 Who dwells at Jerusalem.  
 Halleluyah.

<sup>7</sup> HE had given His blessing out of Zion, cxxxiv. 3 ; out of Zion let the voice of grateful praise go forth to Him.

"As a matter of fact, all spiritual blessing that exists in the world did come forth from Zion ; and also all true adoration of Him who is the Fountain of blessing."—(*Del.*)

CXXXVI.<sup>A</sup>

- 1 **T**HANK ye the Lord, for He is good,  
 For His mercy endures for ever.  
 2 Thank ye the God of gods<sup>1</sup>,  
 For His mercy endures for ever.  
 3 Thank ye the Lord of lords<sup>1</sup>,  
 For His mercy endures for ever.

<sup>A</sup> Sometimes called "The great Hallel."—It stands as if it were the anthem called for in cxxxv. 19-21.

*Obs. vv. 17-22 are nearly identical with cxxxv. 10-12.*

<sup>1</sup> Deut. x. 17.

- 4 Who alone does great wonders,  
For His mercy endures for ever.
- 5 Who made the heavens with understanding<sup>2</sup>,  
For His mercy endures for ever.
- 6 Who spread out<sup>3</sup> the earth above the waters,  
For His mercy endures for ever.
- 7 Who made great lights ;  
For His mercy endures for ever :
- 8 The sun to bear rule by day,  
For His mercy endures for ever :
- 9 The moon and stars to bear rule by night,  
For His mercy endures for ever.
- 10 Who smote the Egyptians in their first-born,  
For His mercy endures for ever :
- 11 And brought forth Israel from the midst of them,  
For His mercy endures for ever:
- 12 With strong hand and outstretched arm,  
For His mercy endures for ever.
- 13 Who severed the Red Sea asunder<sup>4</sup>,  
For His mercy endures for ever:
- 14 And made Israel cross through the midst of it,  
For His mercy endures for ever:
- 15 And dashed down<sup>5</sup> Pharaoh and his host in the  
Red Sea,  
For His mercy endures for ever.
- 16 Who led His people in the wilderness,

<sup>2</sup> *Tevunah* : Prov. iii. 19.

<sup>3</sup> *Royèà* : cp. Isai. xlii. 5, xliv. 24.

<sup>4</sup> *Lil*. "into sections" (*gezarim*) ;—as if it were dismembered.  
(Gen. xv. 17.)

<sup>5</sup> *Niër* : the word used in Exod. xiv. 27.



- For His mercy endures for ever.
- 17 Who smote great kings ;  
For His mercy endures for ever :
- 18 And slew renowned kings,  
For His mercy endures for ever :
- 19 Sihon, king of the Amorites,  
For His mercy endures for ever :
- 20 And Og, the king of Bashan,  
For His mercy endures for ever :
- 21 And gave their land for an heritage,  
For His mercy endures for ever :
- 22 An heritage to Israel His servant,  
For His mercy endures for ever.
- 23 Who remembered us in our low estate,  
For His mercy endures for ever :
- 24 And delivered us from our enemies,  
For His mercy endures for ever.
- 25 He gives food to all flesh,  
For His mercy endures for ever.
- 26 Oh thank the God of heaven,  
For His mercy endures for ever.

CXXXVII.<sup>A</sup>

<sup>A</sup> Pss. cxxxv and cxxxvi had gone back to the deliverance of Israel out of Egypt,—that fontal miracle, out of which all later mercies flowed. The God, who redeemed them out of the house of Egyptian bondage, had also “remembered them in their low estate” (cxxxvi. 23) at Babylon. Were it not well to stereotype their recollections of that period of bitter humiliation,—so to quicken their own and their children’s faith and gratitude?

Ps. cxxxvii does this.

- 5 If I forget thee, Jerusalem,  
 Let my right-hand be forgetful<sup>5</sup>.
- 6 Let my tongue cleave to my palate,  
 If I remember not Thee,  
 If I exalt not Jerusalem  
 Above my chiefest mirth<sup>6</sup>.
- 7 Remember, O LORD, to the sons of Edom<sup>7</sup>  
 That day of Jerusalem ;—  
 Who said, " Lay bare, lay bare<sup>8</sup> ;  
 " Down to the foundation inside it."
- 8 O daughter of Babylon, thou desolated one<sup>9</sup> !  
 Happy he who shall repay to thee  
 Thy own dealing, which thou dealtest out, to us.
- 9 Happy he, who shall seize and dash thy infants  
 Against the rock<sup>10</sup>.

of religious sentiment, that may supply material for a lyrical concert,—oh, that is impossible ! We cannot sing His praise : we can only weep for our sins.—"*Alleluia* nos reatus Cogit intermittere."

<sup>5</sup> *Heb.* "let my right-hand *forget* :"—forget all it ever knew ;—forget its connection with the head and the heart. Not more against nature would that be, than for us to forget that we are still in vital, organic, connection with the city of God.—*Keble* : "Oblivion chill my hand."

<sup>6</sup> Or "above *all* my mirth." For *rosh* may be "the sum of," as well as "the chief," (*summa gaudii*, or *summum gaudium*).

<sup>7</sup> See *Obad.* 1-16 ; *Jer.* xlix. 7-22 ; *Lam.* iv. 21, 22 ; *Ezek.* xxv. 8-14 ; *Zech.* i. 15.

*Obs.* In Herod, the Idumean, Edom's hatred found its concentrated expression. *His* attempt was to destroy Him, whom God had laid in Zion as the "sure foundation."

<sup>8</sup> "Strip it :"—leave it only naked rock.

<sup>9</sup> For so Prophecy had declared she must be. *Isai.* xiii. 19, xlvii. 11.

<sup>10</sup> *Isai.* xiii. 16, "Thy children shall be dashed in pieces before

- 1 BY the rivers of Babel<sup>1</sup>,  
 There sate we down, yea, we wept,  
 When we remembered Zion.
- 2 On the willows in the midst thereof<sup>2</sup>  
 Hung we up our harps.
- 3 For there our enslavers asked us for words of song,  
 And our oppressors for mirth;  
 "Sing us of Zion's songs<sup>3</sup>."
- 4 How should we sing the LORD's song  
 On the land of the alien<sup>4</sup>?

<sup>1</sup> The canals of Babylon itself, probably (cp. v. 2).

<sup>2</sup> This is most naturally understood of the *city* of Babylon; which was nearly as large as Middlesex, and had parks and gardens inside it.

There in the great city, where all around was merriment (possibly, on some heathen festival), the captive Jews had taken their harps to the river-side to solace their sorrows; but in vain. The taunt of their masters followed them there. They could only hang up their harps on the willows ("by the water-courses," Isai. xliv. 4), and sit down, and weep.

<sup>3</sup> —We hear you talk perpetually of your Zion, and its temple, and its joyous songs. Come, then, let us have the benefit of your music. Try, good people, to reconcile yourselves to your new home. After all, is not the sun as bright, and all nature as gay, and the world altogether as mirthful here, in this our Imperial city, as in your out-of-the-way western highlands? What is to hinder Zion's melodies from being naturalized here among us?

<sup>4</sup> How shall we sing *the Lord's* song?—How shall we say that "His foundation is on the holy hills;" that He has "established His King on Ziou" for evermore; and has promised that "David's throne shall be as the sun before Him?" We cannot sing this *here*,—at Babylon,—without seeming to impeach His faithfulness;—when (oh misery!) it is *our sin* that has brought this ruin upon us. To sing the Lord's song *here* would imply, that we no longer consider His wondrous mercy to us in the past, or His promises to us as regards the future, to be *realities*. But they are to us the deepest realities; and to treat them as if they were mere matters

thy eyes."—Cp. xiv. 22, "I will cut off from Babylon the name and remnant and son and nephew."

The "*daughter of Babylon*" is the city, or empire, personified. Her children are the people of Babylon. The rock is either the firm word of God, or He on whom Zion was founded. Cp. St. Matt. xxi. 44.

*Obs. nippets*, "dash," is the word used in ii. 9.

CXXXVIII.<sup>A</sup>

*David's.*<sup>†</sup>

- 1 I WILL thank Thee<sup>1</sup> with my whole heart<sup>2</sup>,  
In the presence of gods<sup>3</sup> will I sing praise to  
Thee.
- 2 I will worship toward Thy holy temple,  
And thank Thy name on account of Thy mercy and  
truth;  
For beyond all Thy name hast Thou magnified Thy  
promise<sup>4</sup>.
- 3 In the day I called, Thou answeredst me ;

<sup>A</sup> "A time shall come when 'the song of the Lord,' which captive Israel had forborne to sing before the heathen (cxxxvii. 3), should be taken up and sung by 'all the kings of the earth' (cxxxviii. 4)." (*Delitzsch.*)

<sup>†</sup> The next seven Psalms are also ascribed to David. This ascription of it must have been very ancient, as the LXX. has τῷ Δαυίδ, Ἀγγαίου καὶ Ζαχαρίου; showing that their retention of "David's" was in spite of their prepossessions.

<sup>1</sup> He does not say to whom he is speaking. His full heart can think only of ONE. (Cp. *Bengel's* remark on 1 St. John ii. 6.)

<sup>2</sup> Cp. ix. 1.

<sup>3</sup> Openly challenging all heathen powers to witness my adoration of Thee. (Cp. cxix. 46.) *Aq.* and *Symm.* θεῶν. LXX. ἀγγέλων. *Ewald*: In Gottes angesicht.

*Rashi*, *Aben-Ezra*, and *Kimchi* suppose pagan kings to be meant.

<sup>4</sup> The promise to David that his Son should have an everlasting throne. This transcended all that God had done or revealed in the past. (Cp. 2 Sam. vii. 29.)

- Thou emboldenedst me with strength in my soul.  
 4 All the kings of the earth shall thank Thee, O LORD,  
 For they have heard the words of Thy mouth.  
 5 And they shall sing in the ways of the LORD,  
 For great is the glory of the LORD.  
 6 For high is the LORD; yet He looks on the lowly  
 man<sup>5</sup>;  
 But the proud man He knows afar off<sup>6</sup>.  
 7 Though I walk in the midst of trouble, Thou wilt  
 revive me,  
 Thou wilt stretch forth Thy hand against the wrath  
 of my enemies,  
 And Thy right hand shall save me.  
 8 The LORD will complete (all) for me<sup>7</sup>;     •  
 O LORD, Thy mercy endures for ever;  
 Abandon not the works of Thy own hands<sup>8</sup>.

<sup>5</sup> *shafal*: 2 Sam. vi. 22. Cp. Isai. lvii. 15.

<sup>6</sup> God condescends to let His gracious eye rest on the lowly man. But to the proud man He makes no such manifestation. He allows the infinite distance between the Creator and the creature to remain, —mocking all his puny efforts to diminish it.

<sup>7</sup> On my behalf; for my safety (lviii. 2). *Aq.* and *Symm.* have ἐπιτελέσει: cp. Phil. i. 6.

<sup>8</sup> The results of Thy past mercy to us.—*Slacken not Thy hold (teref)* on them;—sustain and strengthen them.

CXXXIX.<sup>A</sup>

*To the Precentor. A Psalm of David.*

- 1 **O** LORD, Thou hast searched me, and knowest  
 (all).

<sup>A</sup> The Psalm (as its place in the Psalter suggests), is to be viewed, at least mainly, as referring to *Israel's* history. How marvellously had all the details of that history been foreseen and provided for! (See especially on v. 14.)

- 2 THOU knowest my down-sitting and my up-rising,  
Thou understandest my thought afar off<sup>1</sup>.
- 3 My path and my bed Thou hast sifted<sup>2</sup>,  
And with all my ways art familiar.
- 4 For there is no word<sup>3</sup> yet on my tongue,—  
Lo, Thou, O LORD, knowest it all<sup>4</sup>.
- 5 Behind and before Thou hast pressed on me<sup>5</sup>,  
And hast laid Thy hand upon me.
- 6 Too wonderful is Knowledge<sup>6</sup> for me ;  
Too lofty ; I am not equal to it.
- 7 Whither can I go from Thy Spirit ?  
Or whither flee from Thy presence<sup>7</sup> ?
- 8 If I should scale<sup>8</sup> heaven, Thou art there ;  
And should I spread my bed in Hades, lo, there art  
Thou.
- 9 If I took the wings of the Dawn<sup>9</sup>,  
And made my home in the hindmost sea ;
- 10 Even there would Thy hand lead me,

<sup>1</sup> While it is just emerging into sight :—the first weak effort of struggling penitence ;—Thou discernest it. So when the prodigal was yet “afar off,” his father “saw him.”

<sup>2</sup> *E. V. marg.* winnowest. *Jer.* eventilasti. LXX. ἐξίχνιασας.

<sup>3</sup> *Millah* ; xix. 5.

<sup>4</sup> Before it has shaped itself on the tongue (much less been launched from it), thou knowest all its secret history. (Cp. *Isai.* lxxv. 24.)

<sup>5</sup> As the atmosphere presses close round the body ; unseen and unfelt, but most effectively ;—so does God, “in whom we live and move and have our being,” press around and sustain the spirit.

<sup>6</sup> The thought of God’s omniscience makes him feel as if real *Knowledge* were beyond his reach.

<sup>7</sup> *Jon.* i. 3, 10.

<sup>8</sup> *essaq.* *Dan.* vi. 24.

<sup>9</sup> Mounting up with the speed of the morning-dawn, and rushing on to the furthest west.

And Thy right hand hold me.

- 11 And should I say ; " Assuredly the darkness will overwhelm me<sup>10</sup>,

" And the light around me be night<sup>11</sup> ; "

- 12 Even<sup>12</sup> darkness shall not make dark to Thee ;

And night shall give light<sup>13</sup> as the day :

The Dark shall be even as the Light.

- 13 For Thou possessest my reins<sup>14</sup> :

Thou protectedst<sup>15</sup> me in my mother's womb.

- 14 I will thank Thee, because that wondrously amid awful deeds was I formed<sup>16</sup> ;

<sup>10</sup> *yeshufeni*. The word occurs elsewhere only in Gen. iii. 15, Job ix. 17.—LXX. *καταπαρήσει*. *Symm.* *ἐπισκεπάσει*.—Such must have been Israel's thought at the time of the Babylonian captivity. It seemed as if the power of darkness had quenched the one Light of the World :—as if the Old Serpent had finally conquered.

<sup>11</sup> Or, as *R. Yafeth* (ed. Bargès) : " And night take the place of light around me. "

<sup>12</sup> *gam*,—introducing the apodosis ; as in v. 10.

<sup>13</sup> *yair* ;—the word used in Exod. xiv. 20 ; " And the cloud and the darkness came on ; and it lit up the night. " So He, whose self-revelation was the light of Israel (Numb. vi. 25, *yair*), " dwelt in thick darkness " in the Holy of Holies.—And now the darkness of the captivity had been made " glorious day " by His wondrous intervention. The downfall of Solomon's temple had done far more to quicken the spiritual life of Israel than its erection had.

<sup>14</sup> Thou art owner and occupier of my inmost, most secret, parts.

<sup>15</sup> Or " coveredst. "—The same word occurs in cxi. 7. (Cp. Exod. xxxiii. 22, xxv. 20, xxxvii. 9.)

<sup>16</sup> The *national* reference seems here unmistakeable. *Noraath* is used in 2 Sam. vii. 23 (1 Chr. xvii. 21), of the " terrible deeds " by which God " redeemed Israel for a people to Himself. " So too in Deut. x. 21 ; Ps. cvi. 22. (Cp. Ps. xlv. 4, lxv. 5, cxlv. 6 ; Isai. lxiv. 2.)

*Nifla* is also frequently used of the miraculous power manifested in the origin and history of Israel. See cxviii. 23, xl. 6, lxxii. 18, lxxxvi. 10 ; Exod. xxxiv. 10 ; Josh. iii. 5 : and especially Jer. xxxii. 17, 27, compared with Gen. xviii. 14.

- 17 And now to me how precious are Thy thoughts,  
     O God !  
     How vast are their amounts<sup>23</sup> !
- 18 If I count them, they are more in number than the  
     sand ;  
     —I awoke, and am still with Thee<sup>24</sup>.
- 19 Wilt Thou not slay, O God, the wicked one ?—  
     And O men of blood, depart ye from me.
- 20 For they speak of Thee in subtle fraud ;  
     They made false vows<sup>25</sup>, being Thy foes.
- 21 Shall I not hate them, O LORD, that hate Thee,  
     And be grieved with those who rebel against Thee ?
- 22 With perfection of hatred hate I them<sup>26</sup> ;  
     They are to me as enemies.
- 23 Search me, O God, and know my heart ;  
     Try me, and know my anxious thoughts<sup>27</sup>.

<sup>23</sup> The sums of each page in that great volume.

<sup>24</sup> "I awoke," as in Jer. xxxi. 26, from that joyous vision, in which I had glimpses of the mystery of God's love to His Church :—after gazing on the wondrous birth of Him, in whom Israel should find its true life. "I awoke, and beheld, and my sleep was sweet to me." I now could see, that (after all my long exile,—my seeming death), "I am still with Thee," (cp. lxxiii. 22, 23) ; and that Thou wilt yet fulfil the promise given in the name "Immanuel"—"God is with us."

<sup>25</sup> *Lit.* "They have lifted up in (or to) vanity."

<sup>26</sup> "Hatred of evil, purely as evil, is eminently a *Christian* grace."—(Abp. Trench, on Rev. ii. 2.) "The duty of keeping alive in the human heart the sense of burning indignation against moral evil—against selfishness, against injustice, against untruth, in ourselves as well as in others,—that is as much a part of the Christian as of the Jewish dispensation."—(Dean Stanley's *Lect. on J. Ch.*, p. 253.)

<sup>27</sup> *Sarāppay* : see on xciv. 19. *Keble* : "my roving thoughts."



Wondrous are Thy works, and well my soul knows it<sup>17</sup>.

15 My substance<sup>18</sup> was not hidden from Thee,  
 Whilst I was being fashioned in secret  
 And my tissues woven<sup>19</sup> in the lowest parts of the  
 earth<sup>20</sup>.

16 Thine eyes beheld my yet unshapen mass;  
 And in Thy book were all of them written<sup>21</sup>,—  
 The days were moulded<sup>22</sup>, when not one of them was.

<sup>17</sup> It *knows* that those deeds transcend Knowledge. (Cp. Eph. iii. 19.)

<sup>18</sup> Or "my bone." LXX. τὸ ὀστοῦν μου. *Aq.* ὀστᾶ μου.

<sup>19</sup> *ruggamti*; "was embroidered," or "woven with threads of many colours."—(Anatomists now speak of "*Histology*.") *Aq.* ἐπικίλθην.

<sup>20</sup> LXX. ἐν τοῖς κατωτάτω τῆς γῆς. The prison-house of Egypt had been the dark receptacle, in which Israel's embryo state was passed.

*Obs.* St. Paul appears to refer to this passage in Eph. iv. 9; when he is speaking of our Lord's descent; (whether that of the Incarnation, or into Hades).

<sup>21</sup> "All of *them*" seems best taken as anticipative of the "days" mentioned in the next line.—In that archetypal volume—Thy eternal prescience—all the details of those yet unborn days were written down. All was well adjusted from the beginning.

<sup>22</sup> Cp. the use of the verb in Jer. i. 5. It is the word commonly used of fashioning pottery:—a figure expressly applied to Israel in Jer. xviii. 6, "O house of Israel, cannot I do with you, like this potter?"

In Isai. xxxvii. 26 it denotes God's fore-ordainment of Assyrian power.

*Obs.* The metaphor, as applied to a nation's or empire's duration, is presented in a concrete form by the *image* of Daniel's vision: (ii. 31-45.) That, indeed, was an idol; of human formation, lifeless, doomed to destruction. But Israel's days should be for ever. The Church was God's own handiwork;—of slow growth, but fashioned with the exactest skill;—the "times and seasons" of its development all pre-arranged with perfect fore-knowledge.

- 24 And see if any way of sorrow<sup>28</sup> be in me,  
And lead me in the way everlasting<sup>29</sup>.

<sup>28</sup> Leading to sorrow.

<sup>29</sup> The way, which Eternal Wisdom prescribed, Jer. vi. 16;—  
and which therefore led to everlasting life.

# CXL<sup>A</sup>

*To the Precentor. A Psalm of David.*

- 1 **D**ELIVER me, LORD, from the evil man,  
From the man of violent deeds oh guard me ;  
2 Who in heart have plotted evil deeds ;  
Every day they stir up wars.  
3 They have sharpened their tongues, like a serpent,  
The poison of asps is under their lips. SELAH.  
4 Keep me, LORD, from the hands of the wicked man,  
From the man of violent deeds oh guard me ;  
Who have plotted to overthrow my steps.  
5 Proud men laid a covert snare for me<sup>1</sup>, and cords ;  
They spread a net by the way-side ;  
They set traps for me. SELAH.  
6 I said to the LORD ; Thou art my God,  
Hearken, LORD, to the voice of my supplications.  
7 O YAHVEH, the Lord ! strength of my salvation !  
Thou protectedst my head in the day of battle<sup>2</sup>.

<sup>A</sup> This and the three following Psalms are closely related. Cp. cxl. 6, cxli. 1, cxlii. 1, cxliii. 1. They all set forth the patience of faith under persecution from a malignant enemy.

<sup>1</sup> cxlii. 3.

<sup>2</sup> *Lit.* "of armour." God supplied him with a "helmet of salvation."

- 8 Grant not, O LORD, the desires of the wicked man ;  
 Let his scheme not prosper ;—or how will they  
 vaunt<sup>3</sup> ! SELAH.
- 9 The head of my besiegers,—  
 The labour of their own lips<sup>4</sup> shall cover them.
- 10 Burning coals shall men hurl on them ;  
 They shall cast them into fire, into pits whence  
 they shall not rise.
- 11 The man of (false) tongue shall not be established  
 on earth,  
 The man of violence—evil shall hunt him furiously.
- 12 I know that the LORD will maintain the cause of  
 the poor man,  
 The judgment of the needy ones.
- 13 Assuredly the righteous shall give thanks to Thy  
 Name<sup>5</sup>,  
 The upright shall dwell in Thy presence.

<sup>3</sup> LXX. μήποτε ὑψωθῶσιν.

<sup>4</sup> The plots they have toiled at with so much subtlety.

<sup>5</sup> Shall *have cause* for so doing.

## CXLI.

*A Psalm of David.*

- 1 **O** LORD, I cry unto Thee ; hasten for me ;  
 Give ear to my voice, when I cry to Thee.
- 2 Let my prayer be established as incense before  
 Thee,  
 The lifting up of my hands as eventide offering<sup>1</sup>.

<sup>1</sup> The *evening-offering* was the more prominent one ; see 1 Kgs. xviii. 29, 36 ; Ezra ix. 4, 5 ; Dan. ix. 21.

- 3 Place, O LORD, a sentry over my mouth,  
Keep guard over the door of my lips.
- 4 Let not my heart incline to any evil plan,  
To enterprise great deeds by wickedness  
With mighty ones, who work iniquity ;  
And never may I feed on their dainties<sup>2</sup>.
- 5 Let a righteous man smite me in mercy<sup>3</sup>, and  
reprove me<sup>4</sup> ;  
Oil for the head never may my head refuse :—  
For so shall my prayer continue amidst their evil  
deeds<sup>5</sup>.
- 6 Down were their judges hurled into the hands of  
the precipice<sup>6</sup> ;  
Then heard they my words, that they were sweet.
- 7 As when one furrows and rips open the earth,  
Our bones were scattered at the mouth<sup>7</sup> of Hades.

<sup>2</sup> Prov. iv. 17, "For they eat the bread of wickedness."

<sup>3</sup> LXX. ἐν ἐλέει.

<sup>4</sup> Neighbourly reproof was strictly enjoined in the Law, Lev. xix. 17 : "Thou shalt not hate thy brother in thy heart: thou shalt in any wise reprove thy neighbour; and not suffer sin upon him."

<sup>5</sup> *Raóth*, as in cxl. 2. He had asked, in v. 2, that his "prayer might be established as incense,"—daily incense—before God. This could be only if his lips and heart were pure. Therefore he goes on to ask that he may both resist the tempting offers of prosperous wickedness; and may welcome reproof from a righteous man, as fragrant, cheering, oil; which would strengthen him to continue in patient prayer for his enemies.

<sup>6</sup> Cp. Dan. ix. 12; "And he established His word which He spake against us and against our judges that judged us; to bring upon us great misery." *Then*, when the rulers had met with this signal punishment (cp. 2 Kgs. ix. 32; 2 Chr. xxv. 12), the people were willing to listen to the Psalmist's good and pleasant words.

<sup>7</sup> *Le-fí*; "at the entrance:" Prov. viii. 3. The bones of God's

- 8 But towards Thee, O YAHVEH, the Lord ! are mine  
eyes ;  
In Thee have I trusted : oh pour not out my soul<sup>§</sup>.  
9 Keep me from the hands of the snare they have laid  
for me,  
And from the traps of them who work iniquity.  
10 Let the wicked fall each into his own net,  
Until I meantime cross over.

servants were strewn as thickly over the ground, as stones over the newly-ploughed soil : so that the Holy Land looked as if it had become an antechamber of Hades. (Jer. viii. 1, 2.)

<sup>§</sup> Cp. Isai. liii. 12.

CXLII.<sup>§</sup>

*Maskil of David. When he was in the cave†. A prayer‡.*

- 1 WITH my voice to the LORD will I cry,  
With my voice to the LORD will I make  
supplication.  
2 I will pour out before him my plaint ;  
My distress will I narrate before Him.  
3 While my spirit is wrapt in gloom upon me,  
Yet Thou knowest my path ;  
On the road that I am to go in they laid a covert  
snare for me.  
4 Look on the right hand and see ;—not one have I  
to recognise me ;

§ With v. 1, cp. cxliii. 1.

3,	—	4.
7,	—	11.

† Cp. title to lvii.

‡ *Tefillah* ; occurs also in the titles of xc and cii.

- Refuge has perished from me ; not one looks after<sup>1</sup>  
 my soul  
 5 To Thee I called, O LORD ;  
 I said, Thou art my refuge,  
 My portion in the land of the living.  
 6 Hearken to my cry, for I am grown very feeble ;  
 Rescue me from my pursuers, for they are too  
 strong for me.  
 7 Bring my soul out of prison to give thanks to Thy  
 name ;  
 In me let the righteous triumph<sup>2</sup>, because Thou  
 dealest kindly with me.

<sup>1</sup> *Doresh l.* : "inquires as to . . ." No one cares for my pressing needs, or tries to meet them. Cp. Jer. xxx. 17 ; Esth. x. 3.

<sup>2</sup> *Yaktiru* : *lit.* "win a crown" (Prov. xiv. 18). In his deliverance righteousness was honoured. Jer. in me coronabuntur justi.

## CXLIII.

*A Psalm of David.*

- 1 LORD, hear my prayer, listen to my supplications ;  
 In Thy faithfulness answer me, in Thy righteousness<sup>1</sup>.  
 2 And enter not into judgment with Thy servant,  
 For before Thee shall none living be justified.

<sup>1</sup> The Psalmist had longed for God (v. 6), trusted in Him (vv. 8, 9), served Him (v. 12). God, in His faithfulness to His Covenant and His sympathy with right, could not leave such a one in the power of his persecutors. (Cp. 1 St. John i. 9, "He is faithful and just to forgive us our sins.")

Bellarmino here observes :—"Justitia illa, quâ Deus promissam indulgentiam pœnitentibus exhibet, nihil est aliud nisi *fidelitas præstandæ benignitatis eximiae*." And Calvin : "Justitia Dei vocatur *bonitas*, quâ inducitur ad suos tuendos."

- 3 For<sup>2</sup> the enemy pursued after my soul,  
 Crushed my life to the ground,  
 Made me to dwell in dark-places like those who  
 have been long dead<sup>3</sup>.
- 4 And my spirit was wrapt in gloom upon me ;  
 My heart within me was desolated.
- 5 I remembered the days of old,  
 I meditated on all Thy doing ;  
 On the work of Thy hands I mused.
- 6 I stretched forth my hands unto Thee,  
 My soul is as a weary land to Thee<sup>4</sup>. SELAH.
- 7 Make haste and answer me, O LORD ; my spirit  
 faints ;  
 Hide not Thy face from me ;  
 Or I shall be like them who are sinking into the pit.
- 8 Let me hear Thy mercy in the morning,  
 For on Thee I trust ;  
 Show me the way that I am to go in,  
 For to Thee have I lifted up my soul.
- 9 Rescue me, O LORD, from my enemies ;  
 To Thee have I confided (all)<sup>5</sup>.

<sup>2</sup> "This '*for*' shows that the writer felt the stern justice of God in what had befallen him."—(*Von Gerlach*.)

<sup>3</sup> Nearly as in Lam. iii. 6. Cp. on lxxiv. 20.

<sup>4</sup> As the parched earth seems to look upward and gasp in exhaustion for the rain ; so does my soul in utter prostration look for Thy help.

<sup>5</sup> *Lit.* "Unto Thee have I concealed." Looking to God, he had hidden away all his sense of wrongs,—repressed all self-vindication. Cp. on xxxvii. 7. (For the *absolute* verb, see on xxii. 8.)

*Obs.* The same act of self-surrender is expressed by Jer. xi. 20, xx. 12, with the use of the opposite term *gillithi* ; "Unto Thee have I *opened* my cause."—It was *opened* to God only ; *hidden* from all else.

- 10 Teach me to do Thy will, for Thou art my God,  
 Let Thy good Spirit lead me along a level land<sup>6</sup>.  
 11 For Thy name's sake, O LORD, Thou wilt revive me;  
 In Thy righteousness Thou wilt bring my soul out  
 of trouble.  
 12 And in Thy mercy Thou wilt smite my foes,  
 And wilt uproot all who harass my soul;  
 Because I am Thy servant.

<sup>6</sup> Where he should not stumble: Isai. lxiii. 13, 14. Cp. on xxvii. 11.

## CXLIV.

*David's.*

- 1 **BLESSED** be the LORD my Rock,  
 Who instructs my hands for battle, my fingers  
 for war.  
 2 My mercy<sup>1</sup> and my fortress, my high-tower and my  
 own deliverer,  
 My shield and He in whom I take refuge, who sub-  
 dues my people under me.  
 3 LORD, what is man, that Thou regardest him<sup>2</sup>?  
 The son of frail man, that Thou takest account of  
 him?  
 4 Man is like to vanity:  
 His days are as a flitting shadow.  
 5 LORD, bow Thy heavens and come down,  
 Touch the mountains that they smoke.  
 6 Hurl forth lightnings and scatter them,

<sup>1</sup> Cp. Jonah ii. 9.

<sup>2</sup> The contrast between vv. 1, 2, and vv. 3, 4, is the same as between 2 Sam. vii. 16 and 18.



- Shoot Thy arrows and confound them.
- 7 Stretch out Thy hands from on high,  
Rescue me and deliver me from the mighty waters,  
From the hand of the sons of the alien.
- 8 Whose mouth speaks vanity,  
And their right hand<sup>3</sup> is a right hand of lies.
- 9 O God<sup>4</sup>, I will sing to Thee a new song,  
On ten-stringed lute I will celebrate Thee.
- 10 'Tis He who gives salvation to kings,  
Who rescues David His servant from the hurtful  
sword.
- 11 Rescue me and deliver me from the hand of the  
sons of the alien ;  
Whose mouth speaks vanity, and their right hand  
is a right hand of lies.
- 12 What time<sup>5</sup> our sons are like plants well-grown in  
their youth,  
Our daughters like corner-pillars carved in style  
palatial<sup>6</sup> ;

<sup>3</sup> Lifted up in taking a solemn oath : see cvi. 26 ; Exod. vi. 8 ; Ezek. xx. 15. Cp. cxxxix. 20.

<sup>4</sup> This and the cviii<sup>th</sup> are the only Psalms in the Fifth Book in which *Elohim* is used in addressing God. In Book iv it occurs once as predicate (c. 3) ; but nowhere as subject.

<sup>5</sup> *Ashér* ;—a difficult word here. It seems prefixed to vv. 12-14, to gather them up into a picture ; the correlative being *kakah* in v. 15. *Aq.* and *Symm.* (see Field's *Hexapla*.) render : "in order that our sons may be. . . ." ; and so *E.V.*

<sup>6</sup> The plants outside, enduring the sun and rain ;—inside, the decorated pillars, standing in the angular recesses of the building, but by their grace and symmetry throwing beauty over the whole interior. (Gesenius's reference to "Caryatides" is wholly out of keeping with the text ;—not to mention that *they* belonged to "the sons of the alien," not to Israel.)

- 13 Our garners full, yielding each kind of store,  
 Our sheep counted in thousands, in tens of thousands, on our commons<sup>7</sup> ;
- 14 Our oxen heavily-laden ;  
 No disaster, no removal<sup>8</sup>, no wailing<sup>9</sup> in our streets.
- 15 Happy the people, with whom it fares thus :  
 Happy the people, whose God is the LORD.

<sup>7</sup> *Chutsoth* ; rendered by *E.V.* at Job v. 10 and Prov. viii. 26, "fields."

<sup>8</sup> No removal to a foreign land. (So *yatsa* is used in Jer. xxix. 16.)

<sup>9</sup> *Tsewachah* : elsewhere only in Isai. xxiv. 12 ; Jer. xiv. 2, xlv. 12.

CXLV.<sup>A</sup>§

*A Praise-Psalm† of David.*

- 1 I WILL extol Thee, O my God, the King !  
 And will bless Thy name for ever and ever<sup>1</sup>.

<sup>A</sup> Well fitted to stand as introduction to the five *Hallel* Psalms which follow. (See, especially, the last verse.)

The Psalm is Alphabetic ; but has only twenty-one (3×7) verses ; *Nun* being omitted.—The LXX. inserts a verse which is merely an imitation of v. 17. The *Chaldi*, *Aq.*, *Symm.*, and *Theod.*, and all Jewish mss., support the Text.

It is observable, however, that the *Nun* occurs in the line following the lacuna ;—and its omission would certainly serve to give great emphasis to that line. The Rabbis noticed this ; though (as often) they injured a substantially correct view by the bizarre *form* in which they embodied it. "The Talmud," says *Delitzsch*, "thinks the *Nun* was omitted, because it begins that fatal verse, Amos v. 2 ; ('Fallen, and never again to rise, is the Virgin of Israel ; prostrated on her own land, with none to raise her')."

§ *Zogef* (v. 14) is found elsewhere only in cxlvi. 8.

† *Tehillah*. The word occurs in this Title only ; though the Psalter is called "*Tehillim*."

<sup>1</sup> The spirit, that was conscious of such love to God, felt assured of immortality.

- 2 Every day will I bless Thee,  
 And will praise Thy name for ever and ever.  
 3 Great is the LORD and highly to be praised<sup>2</sup>,  
 And His greatness is unsearchable.  
 4 Generation to generation shall extol Thy works,  
 And narrate Thy acts of might.  
 5 The grandeur of the glory of Thy majesty,  
 And the long list<sup>3</sup> of Thy wondrous deeds, will I  
 muse over.  
 6 And men shall talk of the strength of Thy awful  
 deeds ;  
 And Thy acts of greatness—they will I recount.  
 7 The memorial of Thy manifold goodness shall men  
 utter copiously<sup>4</sup>,  
 And shall sing aloud of Thy righteousness.  
  
 8 Gracious and compassionate is the LORD,  
 Slow to anger and great in mercy<sup>5</sup>.  
 9 The LORD is good towards all,  
 And His compassions are over all His works.  
 10 All Thy works shall thank Thee, O LORD,  
 And Thy saints shall bless Thee.  
 11 They shall talk of the glory of Thy kingdom,  
 And speak of Thy might ;  
 12 To make known to the sons of men His acts of  
 might ;  
 And the glory of the grandeur of His kingdom.

<sup>2</sup> xlvi. 1.

<sup>3</sup> *Divrey* ;—or “ the records ; ” (see on lxxv. 3).

<sup>4</sup> *Yalbiu* : pouring it forth, as from a fountain : (xix. 2.)

<sup>5</sup> See on lxxxvi. 15.

- 13 Thy kingdom is a kingdom for all ages,  
And Thy dominion is through all generations<sup>6</sup>.
- 14 The LORD upholds<sup>7</sup> all such as fall,  
And raises up<sup>8</sup> all that are bowed down.
- 15 The eyes of all look expectantly to Thee<sup>9</sup>,  
And Thou givest them their food in its season.
- 16 Thou openest Thy hand,  
And satisfiest every living thing with pleasure<sup>10</sup>.
- 17 Righteous is the LORD in all His ways,  
And loving<sup>11</sup> in all His works.
- 18 The LORD is nigh to all that call upon Him,  
To all who call upon Him in truth.
- 19 He will perform the pleasure of them that fear him<sup>12</sup>,  
And will hear their cry and save them.
- 20 The LORD preserves all that love Him,  
And all the wicked will He destroy.
- 21 Let my mouth speak the praise of the LORD,  
And let all flesh bless His holy name for ever and  
ever.

<sup>6</sup> "From age to age all things are being gathered up in Christ into God's kingdom. That is the final goal of human history." (*Del.*)

<sup>7</sup> *Somek*; similarly contrasted with *naful* in xxxvii. 24.

<sup>8</sup> *Zoqef*; LXX. ἀνορθοί:—the word used in St. Luke xiii. 13, (of her who had been συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές). Cp. cxlvi. 8, and note on cxlvi. 3.

<sup>9</sup> *civ.* 27.

<sup>10</sup> *Ratson*;—"state of complacence." LXX. εὐδοκίας, as if referring it to God's kindly favour; cp. Deut. xxxiii. 23. At v. 19 the LXX. has θέλημα (as in cxliii. 10).

<sup>11</sup> *Chasid*; used of God only here and in Jer. iii. 12; (where E.V. has "merciful:" and LXX. ἐλεήμων).

<sup>12</sup> St. John xv. 7. *De Dieu* quotes R. Gamaliel (Aboth, c. ii.) as saying: "Make God's will thine, and He shall make thy will His."

CXLVI.<sup>A §</sup>

## 1 HALLELUIAH.

Praise the LORD, O my soul.

- 2 I will praise the LORD, so long as I live,  
I will sing to my God, so long as I have being.

- 3 Trust ye not in princes<sup>1</sup>,  
In son of man, that has no saving power<sup>2</sup>.

- 4 His spirit shall go forth; he shall return to his  
earth<sup>3</sup>;

In that day his projects<sup>4</sup> perish.

- 5 Happy he<sup>5</sup>, who has the God of Jacob for his help,

<sup>A</sup> This and the four following Psalms begin and end with *Hallelu-yah*. All of them, probably,—cxlvii and cxlviii almost certainly,—belong to the time of Nehemiah.

§ 'Odeh in v. 9 occurs elsewhere only in cxlvii. 6.

<sup>1</sup> *Nedivim*. In the Captivity God had "poured contempt on the princes" of Israel: (cvii. 40).

<sup>2</sup> *Teshuah*: cxliv. 10.

*Obs.* Thus was the way prepared, by despair of human help, for faith in Him, who was "the Son of Man," yet "the Lord from heaven."

Dr. Thomas Jackson (vii. 187-195) points out how the signs of Divine power mentioned in the later part of this Psalm were literally fulfilled in Jesus. "He gives food to hungry men" (St. Matt. xiv. 15, etc.); "releases men that are bound" (St. Luke xiii. 16); "opens the eyes" (St. John ix. 32; St. Matt. xi. 5); "raises men who are bowed down" (see on cxlv. 14).

He adds:—"If the ancient Jews expected *help and salvation* from their Messiah, if they taught their posterity to *put trust* in this promised seed of Abraham, then it is concluded that their expected Messiah was to be that God of Israel, whom the Psalmist in the cxlvi<sup>th</sup> Psalm describeth."

<sup>3</sup> *Admatho*;—his native earth:—"earth to earth";—*homo ad humum*. (In 1 Macc. ii. 63, εἰς τὸν χοῦν αὐτοῦ.)

<sup>4</sup> *'Eshtonoth*; here only. (The Chaldi verb is used in Dan. vi. 4 of the laboured artifices of Daniel's enemies.) LXX. διαλογισμοί.

<sup>5</sup> "The last of the twenty-five places where *ashrey* occurs in the Psalter." (*Del.*)

- Whose expectation is in the LORD his God<sup>6</sup> ;  
 6 Who made heaven and earth,  
 The sea and all that is in them<sup>7</sup> ;—  
 He who keeps truth for ever.  
 7 He executes judgment for men who are oppressed ;  
 He gives food to hungry men ;  
 The LORD releases men who are bound.  
 8 The LORD opens the eyes of blind men ;  
 The LORD raises men that are bowed down ;  
 The LORD loves righteous men.  
 9 The LORD preserves the strangers ;  
 Orphan and widow will He uphold ;  
 But the way of the wicked He will overthrow<sup>8</sup>.  
 10 The LORD shall reign for ever ;  
 Thy God, O Zion, through all generations.  
 Halleluyah.

<sup>6</sup> "his God;" contrast of "his earth:" v. 4.

<sup>7</sup> The words used by the Apostles in Acts iv. 24 ;—after the miracle of healing wrought "in the name of Jesus Christ, the Nazarene" (iii. 6, iv. 10) ; and after they had said that "saving power" (ἡ σωτηρία), exists in no other ; (v. 12, οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία ; cp. the *Sept.* version of v. 3 of this Psalm: υἱοῦς ἀνθρώπων, οἷς οὐκ ἔστι σωτηρία).

<sup>8</sup> Turn aside out of its course.

# CXLVII.<sup>A</sup> §

<sup>A</sup> Very generally assigned to the time of the dedication of the City-wall (B.C. 445), Nehemiah xii. 27 ff. ; when "the joy of Jerusalem was heard even afar off," (v. 43). So that here we have the fulfilment of the prayer in cii.

§ With v. 2, "*niddechey*,"

cp. Neh. i. 9.

3, . . . .

— ii. 2.

11, "that fear Him,"

— i. 11, v. 9, 15, vii. 2.

13, "bars of Thy gates,"

— iii. 3.

19, "His statutes and His judgments,"

— x. 29.

Obs. "His word" (*devaro*) occurs three times,—in vv. 15, 18, 19. (Cp. cxlviii. 8 : Isai. lv. 11.)

- 1 PRAISE ye the LORD ;  
     For it is good to make melody<sup>1</sup> to our God ;  
     For it is pleasant ; and praise is comely.
- 2 The LORD builds up Jerusalem ;  
     He will gather Israel's outcasts<sup>2</sup> ;
- 3 He that heals<sup>3</sup> the broken in heart  
     And bandages their griefs<sup>4</sup>.
- 4 He counts the number of the stars<sup>5</sup>,  
     He calls them all by their names.
- 5 Great is our Lord and vast in strength,  
     His understanding has no limit<sup>6</sup>.
- 6 The LORD upholds the meek ;  
     He brings the wicked down to the ground.
- 7 Sing anthems to the LORD with thankfulness ;  
     Make melody to our God with the harp.
- 8 Who covers the heaven with clouds<sup>7</sup> ;

<sup>1</sup> All the Versions take "zammerah" as an infinitive.

<sup>2</sup> *Niddechey* : see Deut. xxx. 1, 4 : (which is, plainly, referred to in Neh. i. 9.) LXX. τὰς διασποράς. *Symm.* τοὺς ἐξωσμένους. Cp. 2 Sam. xiv. 13, 14 ; Jer. xxiii. 2, 3, 8, (and elsewhere repeatedly) ;—Ezek. xxxiv. 4, 16 ; Mic. iv. 6.

*Obs.* In the ground-passage, Deut. xxx. 1, the LXX. renders the *Hifil* by διασκοπία. Cp. διεσκοπισμένα in St. John xi. 52.

<sup>3</sup> *Ha-rofe* ; Exod. xv. 26.

<sup>4</sup> Prov. xv. 13. Cp. Neh. ii. 2.

<sup>5</sup> Not one of them, as it wanders through the wilderness of space, is overlooked by Him ; "not one is missing" (Isai. xl. 26). Nor is one of the least of Israel's scattered flock lost from His sight. (Cp. Neh. ix. 23.)

<sup>6</sup> *Lit.* "no number."

"What a comfort for the Church in her labyrinthine perplexities ! Her Lord is not only Almighty, but infinitely *Wise*. Her history, not less than the frame of the material Universe, is a mine of profound adaptation of means to ends." (From *Delitzsch*.)

<sup>7</sup> Dark and lowering, yet rich in blessing.

- Who prepares rain for the earth ;  
 Who makes the mountains<sup>8</sup> to shoot forth grass.  
 9 He gives to the beast its food,  
 To the young ravens, which cry<sup>9</sup>.  
 10 Not in the might of the horse has He delight,  
 Nor in the legs of the warrior takes He pleasure<sup>10</sup> :  
 11 The Lord's pleasure is in them that fear Him,  
 In them that wait for His mercy.
- 12 Extol the LORD, O Jerusalem,  
 Praise Thy God, O Zion.

<sup>8</sup> Beyond the reach of man's cultivation. "In the Himálaya a fine green sward is often seen at 14,600 feet" above the sea,—3000 feet above the limit of the "Region of Shrubs." (Balfour's *Botany* : § 1161.)—Cp. Mr. Ruskin, *Mod. Painters*. III. iv. 11.—The Rev. Hugh Macmillan remarks:—"Nowhere is the grass so green and vigorous as on the beautiful slopes of lawn-like pasture high up on the Alps . . . Not only in their power of growing without cultivation, but also in the peculiarities of their structure, the mountain-grasses proclaim the hand of God. Many of them are viviparous. —Instead of producing flowers and seeds, the young plants spring from them perfectly formed. They cling round the stem and form a kind of blossom. In this state they remain, till the parent stalk withers and falls prostrate on the ground, when they immediately strike root, and form independent grasses. This is a remarkable adaptation to circumstances : for it is manifest that, were seeds instead of living plants developed in the ears of the mountain-grasses, they would be useless in the stormy regions where they grow. They would be blown away to spots foreign to their nature and habits, and thus the species would perish." (*Bible Teachings in Nature* : p. 58.)

<sup>9</sup> Which send up a harsh scream. Yet that is not disregarded by God. Much less (remarks *Bp. Horne*) will He fail to hear the prayer of His meek dove. (Cp. Job xxxviii. 41 ; St. Luke xii. 24.)

<sup>10</sup> The strength of the cavalry steed or the thews of the infantry soldier, these are not what attract His notice.—Reliance on these had been Israel's sin : Isai. xxxi. 1.



- 13 For He has strengthened the bars of thy gates,  
He has blessed thy children within thee.
- 14 Who makes thy border to be peace;  
With the fat of wheat He satisfies thee<sup>11</sup>.
- 15 Who sends His bidding across earth;  
Most swiftly runs His word.
- 16 Who gives forth snow like wool<sup>12</sup>,  
Hoar-frost He scatters about as ashes.
- 17 That flings abroad His ice piecemeal;  
Before His cold who can stand?
- 18 He sends His word, and melts them:  
He makes His wind to blow; the waters run down<sup>13</sup>.
- 19 He declares His word<sup>14</sup> to Jacob,  
His statutes and judgments to Israel.
- 20 He has not done so to any nation;  
And judgments,—they know them not<sup>15</sup>.  
Halleluyah.

<sup>11</sup> Fulfilling lxxxi. 16.

<sup>12</sup> "Even so the chilling dispensations of God's severe Providence come down on His Church; forming a mantle to preserve it from the more intense cold." (Dr. Pusey: *ms. notes*.) Cp. Isai. lv. 10.

<sup>13</sup> In that bleak winter of captivity the nation had been frost-bound;—but at length God's word (Isai. lv. 10, 11) came forth, His Spirit breathed upon the congealed mass, and the living streams flowed afresh. How mighty that gentle Breath!

<sup>14</sup> So the *Kethiv*: which is unquestionably correct; and is supported by all the Versions.

<sup>15</sup> The law of Israel's history was enunciated by Amos. iii. 2. "You only have I known out of all the families of the earth; therefore I will visit upon you all your iniquities." Israel stood on a higher level of *privilege*; and therefore of *responsibility*. They could not be like the rest of the nations;—they must be better or worse, happier or more wretched, than they. *All*, indeed, were under God's moral government; but the heathen nations were not informed of the exact nature of their relation to God:—Israel was. Israel knew God's law;—they were made to know also His *judicial*

sentence on them for violations of that Law;—and no less His judicial award of absolution to the sincerely penitent.

To that wonderful series of Divine procedures the heathen were strangers. What a solemn thought—how full of warning—to Israel!

CXLVIII.<sup>A §</sup>

## 1 HALLELUYAH.

- Praise ye the LORD, from the heaven<sup>1</sup>,  
 Praise Him in the heights<sup>2</sup>.  
 2 Praise Him, all ye His angels,  
 Praise Him, all His host.  
 3 Praise Him, sun and moon,  
 Praise Him, all ye stars of light.  
 4 Praise Him, heaven of heavens<sup>3</sup>,  
 And waters that are above the heaven.  
 5 Let them praise the name of the LORD,  
 For He commanded and they were created.  
 6 And he established them for ever and ever;  
 He gave forth a decree, and it shall not pass away<sup>4</sup>.  
 7 Praise the LORD, from the earth<sup>5</sup>,  
 Ye sea-monsters and all ocean-depths;  
 8 Fire and hail; snow and vapour;

<sup>A</sup> Israel, brought near to God (v. 14), the "royal priesthood," calls on heaven and earth to praise Him, whose majesty, while it transcends all (v. 13), has left its imprint on all.

Redeemed man is thus presented as the "interpretes naturæ," its prophet and mediator;—nay, as a being that has a right to call on all creatures in heaven and earth to join him in holy adoration.

§ With v. 14, "to all His saints;" cp. cxlix. 5, 9.

<sup>1</sup> The heavens are to lead the anthem;—the earth (v. 7) responds.

<sup>2</sup> *Meromim*; as in Job xvi. 19, xxv. 2, xxxi. 2.

<sup>3</sup> Deut. x. 14; 1 Kgs. viii. 27.

<sup>4</sup> LXX. καὶ οὐ παρελεύσεται. That this is the correct rendering is evident from Esther i. 19, ix. 27 (cp. v. 28; and also Job xiv. 5).

<sup>5</sup> "As in heaven, so on earth . . . hallowed be Thy name."

- Stormy wind<sup>6</sup>, performing His word.
- 9 Ye mountains and all hills,  
Fruit-bearing trees and all cedars.
- 10 Wild-beast and all cattle,  
Reptile and winged fowl.
- 11 Kings of the earth, and all peoples,  
Princes and all judges of the earth.
- 12 Young men, and maidens also,  
Old men along with children :—
- 13 Let them praise the name of the LORD ;  
For His name, His only, is transcendent,  
His grandeur above earth and heaven<sup>7</sup>.
- 14 And He has exalted a horn for His people ;  
Praise (belongs) to all His saints,  
To Israel's sons, the people that is near Him<sup>8</sup>.  
Halleluyah.

<sup>6</sup> LXX. (as at cvii. 25) πνεῦμα καταργίδος.

*Obs.* A version quoted by *St. Chrys.* here has ἄνεμος τυφῶνος. Cp. Acts xxvii. 14.—With what exact mathematical nicety did that wild storm “perform God’s word !” (See Mr. Smith’s *Voyage and Shipwreck of St. Paul.*)

<sup>7</sup> This order of the words occurs only here and in Gen. ii. 4. Here the inversion marks the termination of the second portion of the Psalm.—The concluding verse identifies the God of heaven and earth, whom all creation has been invited to praise, with the Redeemer of Israel.

<sup>8</sup> That have the privilege of drawing near to Him. Deut. iv. 7. Cp. Levit. x. 3 ; Numb. xvi. 10. (Eph. ii. 13.)

## CXLIX. §

## 1 HALLELUYAH.

Sing to the Lord a new song,

§ *Chasidim* occurs in the first, middle, and last verses of the Psalm ; as it did in the last v. of the preceding Psalm.

- His praise in the congregation of saints.  
 2 Let Israel rejoice in his Maker<sup>1</sup>,  
 Let Zion's sons be joyful in their King<sup>2</sup>.  
 3 Let them praise His name in the dance,  
 With timbrel and harp let them make melody to  
 Him.  
 4 For the Lord takes pleasure in His people,  
 He will beautify the meek with salvation<sup>3</sup>.  
 5 Let the saints exult in glory<sup>4</sup>,  
 Let them sing aloud on their beds<sup>5</sup>.  
 6 High praises of God in their throat<sup>6</sup>,

<sup>1</sup> *'Osayv* :—plural, as in Isai. liv. 5.—Now that they were brought back from Babylon, it was like a new creation. Cp. xcv. 6, c. 3.

<sup>2</sup> Their true King. They were now willing to wait God's time for manifesting His kingdom. Cp. 1 Sam. xii. 12; Hos. xiii. 10.

<sup>3</sup> This was the great lesson taught them by their deliverance out of captivity. God would make known His glory by helping those who waited meekly and patiently for His salvation.

This implies that the "two-edged sword" of v. 6 is no "carnal" weapon, and the "vengeance" of v. 7 not self-revenge.

*Obs.* In 2 Cor. x. 4, St. Paul says: "The weapons of our warfare are not carnal;" and then in v. 6 declares himself ready "to revenge (*ἐκδικῆσαι*, cp. v. 7, *Sept. ἐκδικῆσιν*) all disobedience." Remark, too, that he had prefaced his military allegory (in v. 1) with, "I beseech you *by the meekness and gentleness of Christ*."

<sup>4</sup> In the hope of the "glory," which was promised to the Second Temple, (Hag. ii. 10). An irreversible "*Ichabod*" had been uttered over the material Ark; but God's Spirit was with them, and so "glory dwelt in their land," (cp. lxxxv. 9).

<sup>5</sup> Not (as of old) weeping through the long night (vi. 6, lxxvii. 2-6);—for God now "gave them songs in the night" (Job xxxv. 10). Cp. Isai. lvii. 1, 2.

*Obs.* The peculiar form *δσιμ* used in v. 2 occurs also in Job xxxv. 10: "God my Maker (*δsay*)."

<sup>6</sup> Cp. Isai. lviii. 1, "Cry *with the throat*, (*E. V. marg.*), spare not; lift up thy voice *like a trumpet*."

- And a two-edged<sup>7</sup> sword in their hand ;  
 7 To execute vengeance<sup>8</sup> on the nations,  
 Rebukes on the peoples ;  
 8 To bind their kings with chains<sup>9</sup>,  
 And their nobles with iron fetters ;  
 9 To execute on them the judgment written<sup>10</sup>.—  
 A glory is it to all His saints<sup>11</sup> !  
 Halleluyah.

<sup>7</sup> LXX. *δίστομοι*. Cp. Hebr. iv. 12.

<sup>8</sup> LXX. *ἐκδίκησιν* : see on v. 4. But compare also Rev. vi. 10, xix. 2.

*Obs.* The last duty committed to Moses before he was "gathered to his fathers" (Numb. xxxi. 1-3) was to "inflict the vengeance of the Lord on Midian."

<sup>9</sup> *Ziqqim*, as in Isai. xlv. 14.

<sup>10</sup> Cp. Isai. lxxv. 6, "Behold, it is written before Me : I will not keep silence, until I have recompensed, yea, recompensed into their bosom ;" (where the reference may be to Deut. xxxii. 40, 41).

<sup>11</sup> The victories of their king (v. 2) reflect glory on all His faithful and devoted servants.

## CL.

## 1 HALLELUYAH.

- Praise ye God in His sanctuary<sup>1</sup>,  
 Praise Him in the firmament of His strength<sup>2</sup>.  
 2 Praise Him in His mighty acts :  
 Praise Him according to His abounding greatness.  
 3 Praise Him with blast of trumpet,  
 Praise Him with lute and harp.  
 4 Praise Him with timbrel and dance,  
 Praise Him with strings and pipe.

<sup>1</sup> As He is in His earthly temple, "Holy," (xcix. 3, 5, 9).

<sup>2</sup> As He is in the broad expanse of Heaven, embracing the universe with His might. Holiness is His hidden depth ; Power His outward manifestation.

5 Praise Him with clear-toned cymbals,  
Praise Him<sup>3</sup> with joyous-toned cymbals.

6 Let every thing that has breath<sup>4</sup> praise the LORD :  
Halleluyah<sup>5</sup>.

<sup>3</sup> Ten times the call is given.

<sup>4</sup> *Lit.* "the whole of breath,"—*neshamah*,—the word used in Gen. ii. 7. (In Isai. xlii. 5; Job xxxii. 8, xxxiii. 4 there is plainly a reference to Genesis.)

<sup>5</sup> The First Three Books of the Psalter ended with "Amen and Amen," the firm expression of faith's reliance on God's truth. Book iv ended, "Amen, Halleluyah." *Now* faith has been lost in joyful realization. God's salvation has been completed. Henceforth there is only the ever-enduring anthem, Halleluyah.

## Appendix.

### I.

#### ADDITIONAL NOTES ON CERTAIN PASSAGES.

On VIII. 3, 4.

These verses have often been entirely misapplied ; as if their tendency were to *crush* man, and to make him feel his nothingness in the presence of the orbs of Heaven. The real drift of the Psalm is directly the reverse of this ;—to make us consider how wonderful the *dignity* is, which God has bestowed on man.

The immediate reference is to the condescending goodness of God at the time of man's original Creation. He who made the Universe, with its inexhaustible stores of grandeur and beauty, formed man of the dust of the ground, and then constituted him sovereign of this earth.

The sceptre had, indeed, soon fallen from his hands. It seemed as if God's loving designs had been frustrated by the malignity of the Enemy. But God had comforted the faithful with a promise of ultimate victory over the Evil One.

Indeed, the fact that God had made man His vicegerent, to rule the earth, of itself was a pledge of His future deliverance of man from his cruel enemy. Would the All-Wise have made man as He did, with a full and clear foresight of his speedy fall, and of the misery that would issue from that fall, unless He had also pre-determined a way for His recovery ?

Did any one say ?—“ Oh, that is incredible :—the Maker of Heaven and Earth, the infinitely Pure and Glorious, cannot care for wretched, puny, man. Do not call on Him in your struggles with sin and misery. Do not dream that He,—the Absolute, the Transcendent,—can concern Himself with your affairs.” There was a ready answer ;—“ He made man at first ;—made him in His own

likeness. He must, then, have meant man to fulfil a high destiny. That He should have so *created* him,—this is indeed marvellous, this is a source of never-ending amazement;—but that, *having created*, He should interpose to recover him, and to restore him to more than his original dignity, (as He has promised to do), this is only in harmony with our ideas of the perfection of His Wisdom.

On xxxi. 21.

Under both the Law and the Gospel patient hope has been one principal element of Faith. Israel's dying words were; "I have waited for Thy salvation, O Lord." And Christians are described as "those who *look for*" Christ, and who "love His appearing." (Hebr. ix. 28; 2 Tim. iv. 8.)

[Prof. Cowell remarks (ms. note):

"It is observable that even Philo, from his frigid intellectual stand-point, could not help being struck with this peculiarity of Scriptural piety (i. 324): 'Ἀνθρώπων γὰρ τῷ πρὸς ἀλήθειαν τί ἂν γένοιτο οἰκειότερον ἐλπίδος καὶ προσδοκίας κτήσεως ἀγαθῶν παρὰ τοῦ μόνου φιλοδώρου Θεοῦ; Τοῦτο ἐστίν, εἰ δεῖ τὸ ἀληθὲς εἰπεῖν, ἡ μόνη κυρίως γένεσις ἀνθρώπων, ὡς τῶν μὴ ἐλπίζόντων ἐπὶ Θεὸν λογικῆς φύσεως οὐ μεμοιραμένων.']

On xlv. 9.

As there are so many references in this Psalm to the Temple and its arrangements, it may deserve notice, that *yegaroth* ("noble ladies") occurs elsewhere in only five other places; and in four of these, 1 Kgs. v. 31 (17 *E.V.*), vii. 9, 10, 11, it is used of the "costly stones" used in the foundation of Solomon's buildings.

On St Paul's application of Ps. lxxviii. 18.

The LXX. has ἔλαβες δόματα ἐν ἀνθρώπῳ. St. Paul has ἔδωκε δόματα τοῖς ἀνθρώποις,—a change which is amply justified by a comparison of the passages of the Book of Numbers referred to in the Note.

That the "gifts" were understood by St. Paul to be *Men*, is evident from Eph. iv. 11.

On the force of Zalafah in cxix. 53.

Gesenius renders it, "æstus iræ:" and Fürst follows him: but see on xi. 6. Almost all the best commentators agree that the meaning is either "horror," or "deep grief." Thus Calvin; "*Terror apprehendit me: v. hic duplicem sensum admittit; vel quod graviter vulneratus fuerit Propheta, legem Dei violari cernens ab impiis; vel quod eorum exitium exhorruerit. Nam quod alii*



*ardorem* vertunt, non tam apte fluit." And Bellarmin; "Magnæ charitatis indicium est contremiscere, ardere, deficere *ex misericordia* erga peccatores vel *ex dolore* offensionis divinæ; nam de utraque defectione *v. iste* potest exponi." LXX. ἀθυμία, "depression of mind." *Vulg.* defectio, "swooning away"; which Corderius (III. 424) illustrates thus:—"It is as if the Psalmist, looking around on the sea of life, saw men rejecting the guidance of right reason, throwing overboard the Divine pilot, and drifting rapidly with the tide of wickedness towards the breakers and quick-sands; and, as he gazes, the thick mist of horror falls on him, and he *faints away*."

A scholiast in Cord. (III. 420) says: "The sinner looks on godliness as matter for mirth; but the godly man looks on sin as a horrible thing [φρικτόν], because he foresees the fearful nature of its punishment." While Didymus (*ibid.*) says: "We ought then to *grieve* (λυνεῖσθαι) over our erring brethren."

This meaning harmonizes much better than that of *anger* with the general tone of the Psalm: as, *e.g.*, at *v.* 136, "My eyes run down in streams of water, because men keep not Thy law;" and at *v.* 158: "I beheld the revolvers and was *grieved*."

And surely our consciences side with the couplet (Abp. Trench's *Sabbation*):

"O leave to God at sight of sin *incensed* to be!  
Sinner, if thou art *grieved*, that is enough for thee."

The Arabic and Syriac both have "sadness."

It is observable that the idea of *heat*, which is thought by some to belong to the root, is in Asiatic languages associated with *distress* and *grief*:—*e.g.* Sanscr. तप is explained by Haughton; "1. Heat. 2. Fever. 3. Distress, sorrow, pain, mental agony." Similarly ज्वर (*cp. jcal*) is "Burning fever, sorrow."

On CXXXIII. 3.

That the image used by Van de Velde may be cleared from all suspicion of being forced or untrue to nature, the following passage from a word-picture of Mont Blanc is added (Rev. H. Macmillan, *Bible-Teachings in Nature*, p. 28): "A golden cloud rested on its summit, like a diadem with which the setting sun had crowned it monarch of European mountains."

## II.

## ON SELAH AND OTHER UNTRANSLATED TERMS.

§ 1. *On the meaning of SELAH.*

The general sense of the term was well given by the διάψαλμα of the LXX. ; if, as seems probable, this was intended to denote a suspension of the *singing*, during which the *instrumental music* performed a symphony unaccompanied by words. Its most probable etymology is from שָׁלַח, to elevate (cp. Ps. lxxviii. 5) ; so that it was, in effect, a musical "*Sursum Corda*."

It occurs in 39 of the Psalms, viz. :

*Once* ; in 7, 20, 21, 44, 47, 48, 50, 54, 60, 61, 75, 81, 82, 83, 85, 143.

*Twice* ; in 4, 9, 24, 39, 49, 52, 55, 57, 59, 62, 67, 76, 84, 87, 88.

*Three times* ; in 3, 32, 46, 66, 68, 77, 140.

*Four times* ; in 89.

Of these Psalms *nine* are in Bk. I ; *seventeen* in Bk. II ; *eleven* in Bk. III ; *two* in Bk. V. *Selah* does not occur in Bk. IV.

It is observable that 31, out of the 39, have in their Titles "To the Precentor."

In four psalms, iii, ix, xxiv, xli, *Selah* is found at the end. The explanation of this is not difficult ; for iii and iv, ix and x, are *pairs* : while xxiv and xli are festival hymns, and so were, probably, sung in connection with other hymns.

Some writers have thought that *Selah* always constitutes a *Section* in the Psalm in which it occurs. This, however, is incorrect. Very frequently, where there is a change or break in the Psalm, a symphony is naturally inserted (see, e.g., xxxii. 7, xlv. 8, xli. 3, 7, l. 6, lxxxix. 4, 37, 45, 48) : but there are several instances of its occurring, where scarcely any break is traceable (e.g. in xx. 3, xxi. 2, lxxxv. 2) ; and in not a few it is quite manifest that there is no section or stanza-division at all, sometimes not even a verse-division ; see especially,—as crucial instances,—lv. 7, 19, lvii. 3, lxviii. 7, 32, lxxxviii. 7, 10.

The effect of the inserted symphony, in leading the thoughts to dwell upon the sentiment that has preceded, is generally very striking. (Cp. Notes on xxxii. 4, 5, lxxxix. 7.) It should be remarked, too, that in some cases of rugged construction the *Selah* at once softens the harshness of the expression, and deepens the solemnity of the idea to be conveyed. Instances of this are supplied by

xxiv. 6, xxxix. 5, xlix. 13, lv. 19, lvii. 3, lix. 13, lx. 4, lxxviii. 19, lxxxviii. 10, lxxxix. 37, cxl. 8.

In one place (ix. 16) *Selah* is found preceded by the word *Higgaion*; (cp. xcii. 3). As "*higgaion*" in Ps. xix. 15 is applied to the "*meditation of the heart*," the meaning of the combination is probably, "a grave, subdued, symphony."

§ 2. *On the probable meaning of certain words in the Titles.*

(a) *Neginoth* (4, 6, 54, 55, 67, 76). *Neginath* (61). "Stringed instruments" (LXX. *ὑμνοίς*).

(b) *Nechiloth* (5). "Flutes."

(c) *Sheminith* (6, 12). The "octave." To be sung in Bass:—*all' ottava bassa*. (Both the psalms are *sad*.)

(d) *Alamoth* (46). The contrast of the preceding: "*Treble voices*."

(e) *Shiggaion* (7). "Wandering ode;"—comprising a great variety of emotions rapidly succeeding each other. *Ewald*: "Dithyramb."

(f) *Gittith* (8, 81, 84). "The tune (or mode) of *Gath*."

(g) *Muth-labben* (9). *Lit.* "Death to the son:"—probably the name of some well-known Tune.

(h) *Miktam* (16, 56-60). LXX. *στυλογραφία*. Perhaps,—"Sculpture-style Ode:"—written in bold, trenchant, style. This appears, at any rate, to be the character of the six Psalms. They all have some sacred maxim prominently held up to view;—either (as in 16, 58, 60) an utterance of the soul to God, or (as in 56, 57, 59) a refrain.

(i) *Maskil* (32, 42, 44, 45, 52-55, 74, 78, 88, 89, 142). "Psalm of Reflection," or "*Admonition*," or "Intelligence." LXX. *συνέσις*. *Jer.* *Eruditio*. (Cp. on the Title of xxxii.)

(j) *Yeduthun* (39, 62, 77). A Precentor so called; and perhaps a tune named after him.

### III.

#### ON THE CONCEPTION OF THE WORD *NEFESH*.

The essential parts of the notion associated with the term *Nefesh* have been already exhibited in the notes on xxii. 20, cxxxi. 2. The following remarks may give additional clearness to the conception.

(1.) The *nefesh* is that part of man's constitution in virtue of which he is susceptible of the joys and pleasures, the sorrows and pains, of earthly life;—comprising the affections, emotions, and desires. Hence it is apt to sink and droop under affliction; and to lie as a burden upon the spirit of the believer, tempting him to anxiety, querulousness, and infidelity; even as (to borrow Hengstenberg's excellent remark on xlii. 5) Job's wife tempted her lord.

(2.) Hence the use of the preposition *al*, when speaking of the *nefesh* as lying dejected and prostrate upon the nobler principle. See xlii. 5, 6, 11, xliii. 5, cxxxi. 2. In this last place hardly any commentator seems to have given the full force of the expression. Even Delitzsch, whose psychological view of the matter is correct, says simply; “*ist in mir meine Seele.*”

In cxlii. 3, and cxliii. 4, the “*ruach*” itself is seen thus drooping. This is contrary to the ordinary usage: but may be explained by the supposition of the spirit's being weighed down for the time by sympathy with the “weaker vessel.” Compare in this respect the words of Hugo St. Victor (*ap. Corder. t. i. p. 789*), who makes the spirit address the soul thus: “*Quia tibi per naturalem affectum conjunctus sum, in tui turbatione ego inturbatus esse non possum.*”

(3.) In xlii. 5, 11, xliii. 5, the verb *hamah* is employed to represent the restless fretting and tossing of the peevish and despondent soul. In xlvi. 3 the same verb is applied to the tossing waves of the Sea. (So too in Isai. xvii. 12, li. 15; Jer. li. 55, etc.)

Remarkably illustrative of this imagery is the view held by modern linguists (as R. Von Raumer, in Delitzsch's *Psychologie*, p. 118; Max Müller, *Science of Lang.*, p. 366) that the words *Soul* and *Sea*, in German *Seele* and *See*, in Gothic *saivala* and *saiws*, are from the same root *si* or *siv*, = *σειω*, to shake:—so that the *sea* is the “troubled and tossing water,” and the *Soul* the inward sea, heaving to and fro with the gales of emotion.

*Obs. 1.* In Ps. cxxxi. 2 the soul, that has been brought under discipline, is compared to a child lying at rest on its mother's breast: and Dr. Thomson, speaking of the sea near Sidon, says: “The surf sobs and sighs along the shore, *like a vexed child sinking to sleep.*”

*Obs. 2.* The wicked,—the men in whom the soul reigns uncontrolled,—are compared to “the troubled sea when it cannot rest.” (Isai. lvii. 20.)

## IV.

## ON THE IMPRECATORY (OR COMMINATORY) PSALMS.

Christians, who have listened to their Divine Master praying for His murderers, are often perplexed when they read Psalms like the 35th, 69th, and 109th; which breathe so stern and, it might even seem, vindictive a spirit.

A few remarks on this point may not be out of place.

1. We have plain evidence that David in *his personal transactions* was singularly free from vindictiveness.

It is scarcely possible to imagine greater provocation than he received from his bitter and malignant persecutor, Saul. What intensity of hatred rankled in the breast of him who authorized Doeg, the Edomite, to slay eighty-five ministering priests and to massacre the whole population of the city of Nob, because Ahimelech had done a trifling act of kindness to David!

Yet on two occasions when his implacable foe was placed in his power, he let him go uninjured; simply addressing him thus: "The Lord judge between me and thee, and the Lord avenge me of thee: but my hand shall not be upon thee. . . . *The Lord be judge, and judge between me and thee, and see, and plead my cause, and vindicate me out of Thy hand.*" (1 Sam. xxiv. 12-15: cp. xxvi. 9-20.)

Surely we may apply to him the words, in which St. Peter described the meekness of the Divine Sufferer Himself:—"He committed Himself to Him that judgeth righteously." (1 Pet. ii. 23.)

2. It is remarkable that in the very strongest of the Imprecatory Psalms we have clear proof—of more than meekness,—of the persevering love of the sufferer. So in Ps. xxxv: "*They reward me evil for good*, to the desolating of my soul. As for me, when they fell sick, my clothing was sackcloth: I afflicted my soul with fasting: and my prayer—it returns into my bosom." In lxix: "That which I had never taken, did I then make good. . . . I wept out my soul with fasting; and that was turned into reproaches against me." In cix: "*In return for my love they persecute me; and I am all prayer. And they laid evil on me in return for good, and hatred for my good-will.*"

3. How then, it is asked, are we to explain those prayers for punishment?

A simple key for unlocking the difficulty is supplied by 2 Chr.

vi. 21-23.—Solomon is there entreating God to let His *mercy* rest upon the Temple. His *first* petition is that when any prayed toward that place, God would hear from heaven “*and forgive.*” His *second* petition runs thus : “If a man sin against his neighbour, and an oath be laid on him to make him swear, and the oath come before Thine altar in this house : then hear from heaven, and do, and judge *Thy servants, by requiting the wicked*, by recompensing his way upon his own head ; *and by justifying the righteous*, by giving him according to his righteousness.”

Now unquestionably there was nothing vindictive, nothing contrary to the spirit of *meekness*, in this prayer. The retribution asked for was good for all. That the unjust should triumph over the righteous, was not good for any. That would have undermined the foundations of the Israelic Theocracy ; would have thrown a stumbling-block in the way of the pious ; would have hardened the ungodly in their sin. (Cp. x. 12, xii. 1, xiv. 6, lviii. 11, lxiv. 9, lxxiii. 2-14, lxxiv. 20.) If God were *not* to punish the high-handed violators of Law and Right, then would Israel be less favoured than the generality of heathen nations ; amongst whom providential retribution on impious pride and violence was confidently looked for by the more religious class of minds. (See, e.g., Soph. *Œd. Tyr.* 882-902 : *εἰ γὰρ αἱ τοιαῖδε πράξεις τίμιαι, τί δέι μὲ χορεύειν.*)

4. These Psalms, then, may be viewed as the outpourings of a spirit animated by the highest love of truth and righteousness and goodness,—zealous for the maintenance of God’s honour,—nay, and anxious for the recovery of the bold transgressor himself.

This last aim shines through most manifestly in x. 15 : “Break Thou the arm of the wicked and bad man : *so, when Thou inquirest into His wickedness, Thou shalt find none.*” When the imprecation assumed its most solemn form, it was like the excommunication pronounced by the Apostle, “a delivering unto Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord.” (1 Cor. v. 5.) In cases of less heinousness, the end hoped for was the present recovery of the offender.

It is recorded of Cæsarius of Arles, that when he suffered injurious treatment from any one, his practice was to pray : “May God pardon thy sins ! May God take thy sins away ! *May God punish thy sins in order that they may not cleave to thee !* May God correct thy errors in this world !” (Neander’s *Memor.* p. 357.)

This way of viewing the subject has been singularly illustrated by the experience of modern reformatory philanthropists. “If the

[sentimentalists] cast *righteous retribution for the past* out of their penal theories, they abandon one of the most powerful means which God has created for arousing that 'godly sorrow,' which is the first beginning and the only safe foundation for a genuine reformation of character." (Rev. W. L. Clay : *The Prison Chaplain*, p. 365.)

5. It is not difficult now to answer the question ; In what way are these Psalms to be viewed, when they are recited in public worship ?

Surely they are like echoes of the thunders of Sinai launched against wilful, unrepenting, sinners. *These have not been silenced by the Gospel.* "For the wrath of God is revealed (by the Gospel) against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." (Rom. i. 18.) That Epistle, in which the tender love of the High-Priest of the human race is most largely set forth, warns us still that "our God is a consuming fire" (Hebr. xii. 25 : cp. x. 27, 31 ; Rom. ii. 5 ; 2 Tim. iv. 14 ; Rev. vi. 16, 17).

Sin is an utterly hateful thing, that must be exterminated out of God's universe. This is revealed plainly. Into the holy city "shall in no wise enter anything that defileth : " (Rev. xxi. 27 : cp. Ps. ci. 8, civ. 35). The Psalms proclaim this irreconcilable antagonism between God's kingdom and all that is selfish in man. They "to whom the word of God came" in old time were by these Psalms placed under a necessity of either departing from iniquity or pronouncing sentence on themselves.

Here then is the answer to the question propounded above. When these awful words are heard in Church, they are to be listened to as warnings from the invisible world against allowing any of the accursed thing to cleave to ourselves. They tell us how God of old "judged His people : "—how "every transgression and disobedience received a just recompence of reward." They leave us to infer, "how much sorer punishment" (Hebr. x. 29) is justly due to those who slight the obligations laid on them by Christ their gracious Saviour.

"When any of you," says Cæsarius, "is singing the verse of the Psalm where it is said, 'Let the proud be put to shame' (cxix. 78), let him be earnest to avoid pride, that he may escape everlasting shame. When we sing ; 'Thou wilt destroy all them that are seduced away from Thee' (lxiii. 27), let us strive to escape from all evil desires ; and as often as sinners are cursed in the Psalms, let us endeavour to flee from sin, lest we be found to curse ourselves with our own mouth." (In the *App.* to Vol. V. of St. Augustine's Works ; p. 335 F, 336 A.)

*Whereas, at my entrance, I took even the choicest part of the Bible to be at best but like some Indian province, wherein, though mines and gems were more abundant than in other countries, yet they were but sparingly to be met with, here and there ; after a competent stay, my ensuing perusals presented it to me, if not as a royal jewel made of gold and precious stones, yet (which is gloriously) like Aaron's breastplate, a sacred jewel, the particular instructions for which were given by God Himself, and which, besides the various number of flaming gems set in fine gold and placed in a mysterious order, was ennobled by that URIM-VE-THUMMIM, wherein God vouchsafed to reveal Himself to mortals. . . . This experiment keeps me from wondering to find in the inspired poet's description of the man he attributes blessedness to, that his CHEPHETZ, "his DÉLIGHT, is in the law of the Lord, and in His law will He meditate day and night."*

(ROBERT BOYLE, *On the Style of the Holy Scriptures*.)



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